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MEMOIR OF THE LATE REV. ISAAC TAYLOR, OF CHIPPING ONGAR, ESSEX.

YOUTH and age may be termed the characteristic seasons of some men's lives; because the peculiar simplicity, and fervour, and tenderness of their native dispositions appear to the best advantage before the urgent cares of manhood have disturbed the mind, and again when they have ceased to do so. Mr. Taylor's last years were, in this sense, his best, and well fulfilled the promise of his youth. There was, indeed, a *beauty* in his latter days, of which his family and his few intimate friends will not soon lose the recollection. His native intelligence and vivacity, not at all diminished,—his industry not less than ever,—bland and kind as ever, and more useful, and more zealous, and affectionate, as a preacher and pastor, he furnished a most favourable example of what age may be, when enlivened and invigorated by the motives of the Gospel.

His disposition was, indeed, of a happy cast. Under the paternal roof,* and among his first

friends, Isaac Taylor was distinguished by a singularly amiable temper, as well as by intelligence, and an indefatigable zeal in the pursuit of knowledge. And to these qualities was very early added, a consistent piety. In his fifteenth or sixteenth year he became a member of the Christian Society at Fetter Lane Meeting-house, then under the pastoral care of the Rev. Mr. Webb, and afterwards of Dr. Davies. About the same time he entertained the wish to devote himself to the Christian ministry,

the history of English engraving, was the son of a brass-founder at Worcester. His fondness for the arts induced him to come to London early in life, where he soon took a place among the eminent artists of the time, and won a fair degree of reputation in his line. He married Sarah Hackshaw Jeffreys, daughter of Mr. Josiah Jeffreys, of Shenfield, Essex. They had three sons and two daughters: Charles, the eldest, has become well known to the learned and religious world as the editor of Calmet and author of the Fragments. Isaac was the second son, and was born January 30th, 1759. His younger brother is Josiah Taylor, Esq. of Stockwell; and his two sisters, Mrs. Hooper, of Kensington, and Mrs. Hinton, of Oxford, relict of the late Rev. J. Hinton.

* His father, Mr. Isaac Taylor, whose name is familiar to those acquainted with

but yielded to the dissuasion of his parents, who thought the then delicate state of his health a peremptory reason for his not engaging in that work. He gave indulgence, therefore, to his native taste for the arts, and under his father's instructions applied himself very assiduously, and with much zest to the practice and studies of his profession. Meanwhile, as member of religious and literary associations, he cultivated those talents of utterance and composition which, at length, were to be brought into exercise.

A circumstance which had a very important influence over his future pursuits and tastes, was his father's engagement to execute the plates for an edition of Chalmers' *Encyclopædia*, under the superintendence of the late accomplished Dr. Abraham Rees. While engaged in engraving these plates, his thirst for knowledge was thoroughly quickened, and in a great degree gratified also. Far from being satisfied merely to perform his task as *artist*, Isaac Taylor availed himself of all the means in his power, which might qualify him to do so with *intelligence* of his subject, whatever it might be. He formed also some acquaintance with the scientific and literary coadjutors of the editor; and from the amiable editor himself, received much encouragement and aid. The part he took in this work laid the foundation of that general and extensive knowledge which, in after life, gave Mr. Taylor a *practical* advantage over some whose education had been more regularly conducted. To some of those branches of natural and experimental philosophy, which were immediately brought under his notice in executing these plates, he gave more than a superficial attention; and with all de-

partments of knowledge he was, in some degree, familiar.

Nevertheless, his profession as an engraver received Mr. Taylor's zealous regard, and became the sphere of his ambition. Of his merits as an artist this is not the place to speak; it is enough to say that he took part, with great credit, in those splendid works which, thirty years ago, placed England on fair terms of rivalry with France and Italy, in matters of art. His large engravings, after Opie, Stothard, Smirke, Tresham, Hamilton, and others, will well bear comparison with the best productions of the time. The practice of the art he continued, fully or occasionally, till near the close of his life.

In the year 1781, Mr. Taylor married Miss Ann Martin, the orphan daughter of a tradesman, and member of the religious society at Fetter Lane, and whose somewhat extraordinary talent in poetical composition had attracted his attention. In her he found indeed, through the various scenes of a long and often difficult course, a friend and a help meet for him. The rapid increase of his family induced Mr. Taylor, about five years after his marriage, to quit London, and establish himself in the country. He fixed upon Lavenham, in Suffolk, as the place of his residence; and there, during ten tranquil years, pursued his profession, conducted the education of his children, and discharged with honour his part as member and deacon of the Dissenting Society, then under the care of the late Rev. Wm. Hickman, whose friendship was indeed the source of very much enjoyment and advantage.

Upon his recovery from a long and dangerous illness, Mr. Taylor's early desire to devote himself to the labours of the ministry

strongly revived. A concurrence of circumstances favoured this wish, and although he had lately purchased and fitted up a commodious house at Lavenham, he believed himself to be following the path of duty in giving up secular advantages, and enjoyments, for the Gospel's sake. Certainly his worldly interests were not promoted by his acceptance of an invitation from a congregation at Colchester to become its pastor. His removal from Lavenham took place in the year 1796.

The religious society of which he took the oversight had been, for some time, in a state of decay; and then, by its tendency to heretical doctrine, presented a most inauspicious appearance. The meeting-house, which is rather spacious, soon became well attended, and at length crowded; and the heterodox influence was almost merged in that of another kind. Nevertheless it lurked beneath the surface, and continued to be, throughout the period of Mr. Taylor's ministry at Colchester, a thorn in his side. And while grudgingly listened to by some, who found it hard to endure the great truths of the Gospel so boldly and cordially uttered, he drew upon himself, as is very usual, the ill will of an opposite party, that had gained a footing in the society, and that was as much chafed and fretted by the exposition of law, as the other was by the enunciation of grace. Between these antagonist parties Mr. Taylor held his position, unmoved, though disquieted. Sua-
vity and firmness, steadiness and meekness, belonged in a singular degree to his character; and it may be affirmed that, through a course of years, he preached and conversed as if there was neither Socinianism, nor Antinomianism, near him. Avoiding controversy

and collision of prejudices, he both declared the *mystery* of Christ, and enforced the *will* of Christ, just as he might have done in a congregation not at all tainted by error of one kind or the other.

Leaving one set of his friends to condemn the exuberance of his zeal, and another set to adjudge him as "dark and unsound in the faith," because he preached glad tidings to the ungodly, Mr. Taylor betook himself, with great delight, to the work of village preaching; and while surrounded, in a barn or cottage, with the ignorant poor, forgot those perversities which rendered his ministrations at home a perpetual testimony against unbelief and licentiousness. Yet, amid many discouragements, his labours at Colchester were not unfruitful, nor did he fail to attach to himself some whose warm and grateful friendship solaced him at the time, and continued, after his removal from that town, to be a source of much satisfaction.

Employments which, to recount them, might seem enough for *three* men of ordinary diligence, were not burdensome to Mr. Taylor.—Early rising, and the vigorous occupation of *every moment*, in some efficient manner, enabled him to discharge *laboriously* the public and private duties of a Minister of the Gospel; to carry on his profession as an artist, on which, in truth, the support of his numerous family depended; for his stipend was a mere pittance, even while the pews of his chapel were crammed;—and not least, to conduct the education of his children, upon which he bestowed so much attention and time, that it might seem as if he could have done nothing else. It was Mr. Taylor's plan, from the first, to prepare, with his own hand, whatever he made use of in the process

of instruction ;—lessons, charts, maps, schemes, lectures, and ingenious devices, without end, for conveying knowledge, were all his own work ; and in looking now at the heavy chests, filled with these *materials of education*, one would say—this must have been the exclusive labour of a life. But it was the fruit, in fact, of *remnants* of time; it was the produce of those moments which, with many, drop unnoticed and unredeemed from the day's account. If by any means the actual products of Mr. Taylor's industry, in all lines, as a minister, a writer, a teacher, and an artist, could be displayed, the exhibition would convey a most profitable lesson.—What are the seventy years of human life? Without industry and conscience in the employment of time,—the long term is a dream, forgotten as it passes ; but assiduously employed, it may replenish a man's circle (whether more or less extended) with fruits that shall reproduce themselves beyond calculation.

In the year 1810, Mr. Taylor, seeing little or no prospect of an amended state of things in his congregation, resigned the pastoral care, after sustaining it sixteen years; and remained for some few months unemployed as a minister. The good providence of God led him, at length, to Chipping Ongar, the tranquil and much-endear-ed scene of his last labours. He removed with his family from Col-chester in the autumn of the year 1811 ; and although the field of ministerial exertion was much smaller than the one he had lately filled, his actual usefulness within it was eventually greater. The work of village preaching he im-mediately commenced, in several directions ; and continued these labours until a succession of seri-

ous illnesses compelled him to re-linquish them.

It was soon after the establish-ment of the family at Ongar, that Mrs. Taylor, scarcely consenting to so new and strange a course, came before the public as a writer. The success of the little volume entitled, ‘Maternal Solitude,’ very naturally induced her to ad-vance on the career of authorship ; and from that time, until the death of her beloved husband, she was seldom free from some literary en-gagement. And although labour-ing under perpetual and severe bodily sufferings, continued to write, as a solace under pain and sorrow.

The dispersion of his family, and the limitation of his ministerial sphere at Ongar, allowed Mr. Taylor more leisure, or we should say, gave him more the command of his time, than heretofore ; and during the last twelve or fifteen years of his life, he was in great part occupied in the composition of the various educational books which have carried his name, not unacceptably, into many families ; as well as of others, which he has left unpublished. Among his liter-ary labours should be enumerated a considerable number of *Essays*, read at the meetings of a minis-terial association, of which he was an assiduous member. Not a few of these compositions possess merits of a very substantial kind. Mr. Taylor was a good and sound theologian ; was thoroughly con-versant with Scripture ; perspicuous in his mode of thinking ; and master of a terse and vigorous style ; and most happily so, when not embarrassed by the consciousness of writing for the press.

A succession of dangerous and painful sicknesses removed Mr. Taylor almost entirely from his public sphere, during the three

mid-years of his ministry at Ongar. Yet did they serve so to mature and animate his Christian character, that his re-appearance in the pulpit was the commencement of a new era in his course. Always evangelical and practical, he now became fervent and affectionate, in a remarkable degree, and especially insisted on the prime principles of the Gospel, with an energy and feeling that often commanded the hearts of his hearers : it was the glory of Christ, as Saviour of the world, that filled his mind. With renovated bodily strength, and undiminished powers of mind, he seemed to have received a refreshment of soul, which gave a lustre and freshness to his ministry.

Mr. Taylor, especially in the latter period of his life, was *happy* at Ongar. The singular benignity and kindness of his character, together with his unblemished reputation, as a man and a Christian, had completely instated him in the hearts of his people. He tenderly regarded them ; cared for their interests ; watched, with a father's eye, the springing up of their several families ; and was, in fact, looked to as a father in each. The venerated centre of enjoyment in *his own family*, who respected him more than any other could do, because they knew him best ; he was the centre also of peace and social happiness in his ministerial circle. Circumstances not needful to relate, had occurred to try severely his temper as a public man. But his steadfast, unvarying adherence to the course of charity, and conciliation, and meekness, bore him through all difficulties, and even surprised some who, not well knowing the man they had to deal with, had expected to see him descend upon the low ground of jealousy and strife. An

accession of influence, as a minister and a Christian, was the result, to himself, of what, if met in a different spirit, would probably have destroyed it altogether.

During the last few years of his ministry at Ongar, Mr. Taylor saw, not merely a gradual increase of his congregation, and some admissions to his church, but a manifest decline of that strong, immemorial prejudice, in the town, which had seemed quite to preclude the hope of winning souls to the Gospel. It may safely be affirmed that the dispersion of this ill feeling (so common in small country towns) was, in great measure, effected by the silent operations of his personal character, the unquestioned and amiable qualities of which, at length, fairly vanquished the hearts of his neighbours. By this means, the ground was laid open to admit, with more advantage, the now promising labours of his young and highly esteemed successor.

Mr. Taylor's preparations for the pulpit were somewhat laborious ; and it may be granted, that the amount and the *fullness* of these preparations, at times, pressed as a weight upon the delivery of his sermons. Almost any one of his skeleton discourses might be taken as the ground work of a theological treatise, and might be readily expanded far beyond the limits actually intended for it. His was a method more in accordance with the notions and tastes of the last century, than with those of the present. He assumed that his hearers were desirous of seeing the entire subject in hand spread out before them, in all its symmetry, and all its relations, and to have deduced from it every legitimate inference. Alas ! our modern hearers of sermons possess far less *intensity* of mind, and far less intelligent patience, than

belonged, generally, to those who listened to Flavel and Baxter. It must be acknowledged too, that the disadvantage, as a *preacher*, of not having passed through the initiatory course of ministerial study and practice, was never entirely surmounted by Mr. Taylor; so that though, in extent of information, and in substantial provision as an instructor, he might have sustained comparison with most, he never took a prominent place among the noted preachers of the day. His *intelligence* went far beyond his *accomplishments*, as a speaker; and left him, therefore, to occupy a private sphere.

And it was in a private sphere that he shone. Affectionate and bland, and singularly simple in heart; a great believer of all that was *good*, and very incredulous of *evil*, the open world was not his region. Although, as matter of *theology* and feeling, he knew well the sad truth that human nature is depraved, yet, practically, and in particular instances, he *would not* believe that mankind is such as it is. Happy infirmity of the most ingenuous spirits!

Mr. Taylor's personal habits as a Christian were eminently devotional. Nothing put aside his accustomed hours of private prayer, praise, and meditation. There may be some who, while they would have condemned his facetiousness in the parlour, are often much worse prepared than he was, by an *industrious* intercourse with Heaven, to meet, in the spirit of a Christian, the sudden provocations of common life. Whenever such occasions arose, it was manifest to bye-standers that he had not far to go in quest of his principles. If facetious in the parlour, it may be said of him, that he was *never* so in the pulpit:—in truth, he had a terror of levity in the service of

Almighty God; and if ever he expressed himself with severity (not his native tone) it was when his sense of what is due to the house of God had been shocked by some pulpit trickery or indecorum. Certain modes of feeling, in connexion with ministerial conduct and behaviour, which had belonged to him as *layman* (he did not enter the pulpit till his thirty-seventh year), were not laid aside with his coloured coat; and continued, to the last, to distinguish him among his brethren. And yet few have been more cordially esteemed than he was, in the small circle of his personal ministerial friends. His fervour, urbanity, and diligence, made him a most welcome member of that circle.

The vigorous health which Mr. Taylor had regained after passing his sixty-fifth year, seemed to promise a protracted term of life and labour. And it might have been so, perhaps, had he remitted in some measure his multifarious engagements. They were too many, and some of them attended with too much excitement for his actual strength. Symptoms which, years before, had given his family much uneasiness, returned. Exposure to cold hastened the malady, and towards the close of the year 1829, he seemed to be himself conscious of danger, yet evaded the anxious request of his family to relinquish some part of his public services. He preached twice with much fervour, and administered the Lord's Supper, the Sabbath immediately preceding his death; and the next evening received his friends at home: and though actually labouring under an oppression which was soon to become fatal, was serene and cheerful as in common. But on Thursday he was compelled to confess himself unable to conduct the usual public service

of the evening; and on Friday, though he took his place in his family, it was evident that the functions of life were failing. In the evening, after submitting to the remedies advised, he went, for the last time, into his study, and when visited there by one of his family, said—"I have enjoyed communion with God:—you have come sooner than I thought." When he reached his bed, speaking had become difficult to him; but he expressed, in few words, the firmness and serenity of his hope in Christ. He passed the night in the restlessness of approaching death, and in the morning, while attended by his daughter, suddenly expired.

The body, attended by the neighbouring ministers, was interred in the meeting-ground, near to that of his beloved daughter Jane; and his family deplored their loss of one who had ever been the object of their highest esteem, and tenderest affection.

The death of her husband was fatal to Mrs. Taylor; her enfeebled frame, the victim of long years of sickness and anguish, sunk from that moment; and though her strength rallied for a while, and her powers of mind seemed unimpaired, she gradually declined, and followed the dear companion of her life, May 27th, of the next year.

MAN'S ABILITY AND OBLIGATIONS ILLUSTRATED IN THE LIFE OF AN UNCONVERTED SINNER.

Introduction.

THE subject of the following narrative shall be nameless: who he was, or where he lived, or whether he ever had an existence, can be a matter of no moment to the reader.

It is enough for him to know that many such *have* lived, and died, and passed into eternity. It is better that the narrative should be considered illustrative of the character and conduct of a very large class of mankind, than that it should merely be regarded as a history of the experience of any particular individual.

Happy will it be, if in this affecting story any should see, as in a glass, their own character, and learn in time to realize the danger of trifling with an immortal soul.

THE LIFE.

"Without Christ."—Eph. ii. 12.

IT was in the summer of the year 182—, that I first met with my unhappy friend. He was then an

amiable, gay, and intelligent young man; by no means ignorant, with regard to religious subjects, but alas! quite unaffected by their importance. I pressed upon him the necessity of conversion, of a new heart, and of being "reconciled to God." He smiled at my considering him "an enemy," and with a complacency which clearly indicated that the thought was passing in his mind, "all these things have I kept from my youth up," he replied, "I have *always* been religious." I endeavoured to convince him that no man was born religious, that no man loves God *naturally*, and therefore that it was written for our instruction, "Every one that loveth is born of God."

I then tried to set before him the character of his life. That it was a life spent "without Christ," in alienation from his church, without part in the promises, without hope, and without God. I entreated him to realize this character as his own, as the character of *every* unconverted

person, drawn by the unerring pencil of the Holy Spirit, and begged him, for one short moment at least, to reflect on what was included in it; living without Christ now, and dying without prospect of being saved by Christ hereafter.

"How can that be?" said he; "did not Christ die for the sins of the whole world?" He did, I replied. He died to provide a sacrifice, by virtue of which every man who ever *did* live, or ever *will* live, might be saved if he would. "Well then," he rejoined, "if he died for the whole world, he died for me, and if he died for me, how can I be lost?"

I do not find it recorded in *any part of Scripture*, I replied, that Christ died for *you* or for any person in particular. I do not find one promise made to *you* individually. All I find is this, that Christ died to save those who come unto him in the way he has appointed; that he died "to save a people from their sins, who might walk before him in holiness and righteousness all the days of their lives;" and that "whosoever *WILL* may come unto him and live."

But you have voluntarily chosen otherwise. In the way he has appointed you are determined not to walk. It is a narrow way, and you do not like it. It is the way of self-denial and humility, and you will not submit to it; you are therefore as much "without Christ" as if his death had never been intended for your benefit.

You are *not* saved *from* your sins, for your conscience witnesses that you are still under their dominion. You are not walking in holiness and righteousness, for your heart, my friend, is still (excuse my plainness) unhumbled and unmortified. What then has Christ to do with you, or what have you to do with Christ? You are as much "with-

out Christ," for salvation as if Christ had never died.

"Well," said he, "I believe after all, that if I act according to my conscience I shall be saved at last."

No! I replied, for you have already violated your conscience a hundred times, and if you were to act perfectly in accordance with its dictates in future, that would not blot out one *past* sin. All sin must have an atonement. "Without shedding of blood, there is no remission." Your *own* blood cannot atone, "No blood of bulls, or of goats, nor the ashes of an heifer sprinkling the unclean," can now avail to take away sin. No amount of sorrow or distress, or even of real penitence, can wash away the guilt and stain of any sin. One remedy indeed I know,

"There is a fountain filled with blood,
Drawn from Immanuel's veins."

But you are out of Christ. Your sin therefore remains unforgiven, and the consequence, *you* must bear it, and bear it *alone*, and bear it for ever.

Even for your present guidance, or for the future, your conscience is now insufficient. Its voice has been so often stifled; its reproofs so often disregarded; its admonition so frequently neglected, that you seldom hear its warnings. If it speaks at all, it is in dying whispers, scarcely audible.

Nay more. Were your conscience what it ought to be, still it is not that by which alone you are to be judged. You are not like the heathen, who, "having no law, are a law unto themselves." You have a law. God has given you a revelation. A revelation in exact accordance with a rightly regulated conscience. It is fairly put before you, and by it you must be judged. But alas! by it you are even now condemned, for "he that believeth not is condemned already, because

he hath not believed in the name of the only begotten son of God." You cannot, my friend, be saved, except by Christ. But you are out of Christ. If you continue as you are, you will therefore most certainly be lost.

For you to receive benefit from the atonement, it is necessary for you to be in a peculiar sense in Christ. "If any man be in Christ he is a new creature." Rest assured, if you remain as you are, you will never see Christ but as your judge, never look upon him but with dread, never hear his voice, save in tones which will make you "call," but call in vain "to the rocks and to the mountains to fall upon you, and to hide you from the wrath of the Lamb."

He seemed a little moved, and then remarked, in a tone awfully cold and chilly, "I cannot help it. I was born a depraved creature, and cannot change my own heart. When God pleases, he can give me grace. If I am to be saved, I shall be saved, and if I am to be lost, it must be so. I cannot help it."

You mean to say, in plain terms, I replied, that you are not to blame for this state of things; that your depravity is an accident of your birth, and in short that you are rather to be pitied than to be blamed. Every unconverted man who is not an infidel, quiets, or tries to quiet, his fears by these notions. Let us bring them to the light. If they be true, they will remain true. If they be false, they will be reproved.

You tell me then that your sinfulness, arising as it does out of a depraved nature, is a mere accident of your birth, like blindness or lameness, and you are therefore not to blame for it.

Now the Scriptures assert precisely the contrary. This is their

language. "They have all GONE aside, that is, voluntarily and actively." "They GO astray from the womb, speaking lies." "O Israel thou hast destroyed thyself." It is not God, nor any irresistible decree which has destroyed thee. "Thou hast destroyed thyself." Scripture then is in direct opposition to your vain notions, all its statements clearly imply that transgressors are punished for their sins, because *they might have avoided them if they would.*"

As Scripture is opposed to you, so is common sense and experience, which always harmonize with Scripture. Common sense teaches us that it is *impossible* to have either a holy or a depraved nature without understanding, conscience, and choice. "Tossy of an accountable creature, that he is depraved by nature, is only to say, that, *rendered capable by his maker of obedience*, he disobeys from the commencement of his accountability. To us it does not belong to say *when* accountability commences, and to what extent it exists in the early stages of life. This is the prerogative of the Almighty. There is however a time when man becomes accountable, and the law of God obligatory, and all we know about the matter is this, that whenever the time arrives that it becomes the duty of man to love God more than the creature, he does in fact love

* Some seem to think, that the law, although suited to this strength of man before the fall, and so a good law for an innocent, holy creature, yet is too rigorous for a fallen world. These seem to imagine that Christ died to purchase an abatement, and to bring it down to a level with our present weakness. But if the law was too severe, the justice of the divine nature would have moved the Governor of the world to have made all proper abatements; nor was the death of Christ needful in the case. Surely Christ need not die merely to get justice done us.

the creature more than God, does most freely and most wickedly set his affections on things below, and refuse to set them on things above. His depravity consists in this state of the affections. Ability to obey is indispensable to moral obligation; and the moment any cause should render love to God impossible, that moment the obligation to love would cease, and man could no more have a depraved nature than any other animal. A depraved nature can no more exist without voluntary agency and accountability, than a material nature can exist without solidity and extension. Whatever effect, therefore, the fall of man may have had on his race, it has not had the effect to render it impossible for man to love God religiously; and whatever may be the early constitution of man, there is nothing in it and nothing withheld from it which renders disobedience unavoidable, and obedience impossible. The first sin in every man is FREE, and might have been, and ought to have been avoided."* The first emotion of aversion to God in your bosom was a free act. You might have loved him if you would. There was every thing in his character to excite your love. Now, because you have not loved him, therefore you are guilty; and because you might have loved him if you would, therefore you are inexcusable for not loving him.

I grant you, I added, that, as a metaphysical question, involving the nature and possibility of moral accountability, independent creatures, and applying equally to angels and devils, and indeed to all the intelligent creation, the subject may seem too high for us. But we need not go up into heaven to carry our enquiries above, nor need we go down into the deep to seek expla-

nation from below. The word is nigh us, even in our bosoms.

God, as if to settle this question for ever, has planted in every breast, an inward monitor, a witness for himself.

" You may debate or dispute as you please, but I *feel* that I am accountable," is the language of common sense. " You may try to persuade me that I do not exist, but I am *conscious* of existence. It is not therefore debateable ground with me. Do I *feel* I am a guilty creature? so also do I *feel* I have no excuse for my sin. Else, why these occasional pangs within, these undefinable fears, this dread of futurity? Why is it that even infidelity itself cannot fully get rid of these forebodings? Why is it that even after years of neglect, and long indulgence in heart hardening practices, the voice within will yet sometimes speak? Sometimes I feel easy in my sin, at rest and undisturbed. But again I hear a feeble whisper of reproach and warning, and then I think that after all, conscience is not dead. And the thought shoots across me, perhaps in my dying moments, this inward monitor may awake again, shake himself like a slumbering lion, and fall in vengeance upon my guilty soul. I will then awake first; " I will arise and go to my father and will say, father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants." I cast myself submissive at thy feet. Do with me as shall seem good in thy sight. This is the language not of priesthood, but of plain common sense. The way a man must think and speak, if he reflects at all, or realizes his true condition.

I stopped, and asked him if he had never experienced something like this. He sighed, but as if

* Dr. Beecher's Sermons.

ashamed of betraying even this slight emotion, quickly replied in a flippant tone. " You may be right. Perhaps I am on the road to hell. But I cannot help it, God only can give grace. I can do nothing towards my own salvation."

There is a sense, I replied, in which this is true, and there is a sense in which it is *not* true.

God commands you to repent; that is, to exercise true and evangelical repentance. He commands you to believe—to exercise true and saving faith in the Lord Jesus Christ. Now if you mean to say that you have not *power* to do this; if you mean to say that God commands you to do any thing which it is utterly *impossible* you *can* do, and then condemns you for not doing it, you say that which is not true, and you " charge God foolishly." " Is there unrighteousness with God? " God forbid. " Be not deceived." As " God is not mocked," so, be sure he never mocks you. As far as all *natural* faculties are concerned, you have full power to repent, full power to believe, and full power to love the Lord your God with all your heart, and soul, and strength. Nothing hinders, excepting your own unwillingness to submit, your obstinacy in rebellion, your love for your own way. There is no reason to suppose that the understanding, the will, or the affections of the great apostate are less vigorous now than they were in heaven. We know that God will call him to account and punish him too for sins committed since his fall, for all his plans against Christ and his church. As, therefore, nothing but a new heart is requisite to make him an angel of light, so nothing but this is wanted to bring man back to his allegiance. The *natural* faculties remain unaffected by the fall, and there is

nothing connected with that sad event which unfits man for a state of probation.*

" But what can I do? " he said. Give up the contest with God, I replied—submit, and yield to the humbling requirements of the Gospel. Confess yourself in the wrong, and be content to throw yourself on sovereign grace which is this moment offered for your acceptance. Do this, and the whole difficulty is removed. No further bar exists to your salvation. God is infinitely worthy of your love. Love him. Give him *your heart* with deep penitence, throw yourself upon his mercy, and he is yours, and you are his. You will then at once see the beauty of his great salvation. You will need no telling to loathe yourself. You will delight most in that which exalts God and abases you. " But you are forgetting," said he, " that it is written, ' no man can come to me, except the Father draw him,' and again, ' Without me ye can do nothing.' " Not at all, I replied. If you reflect a moment, you will see that the *can* clearly refers to the disposition of the mind. Thus it is written, " Joseph's brethren *could* not speak peaceably to him," they *could* not, because they hated him. And again St. John tells us, in speaking of a true believer, that " he *cannot* sin, because he is born of God," and yet it remains true that believers do sin; my friend, you must be conscious that you use the word *can* and *cannot*, as synonymous with *will* and *will not*, every day of your life. Every child who is indisposed to obey a command pleads inability. Thus it is with you; you ought to submit, you *can* submit if you will. But with your present feelings I know you will not. And here is the most fearful

* See Griffin's Park Street Lectures.

part of the whole, you are a free agent; but that very free agency is carrying you on to destruction as surely as any decree of reprobation could do; no need of a decree of damnation. God has only to let you alone, and you will go willingly, freely, of your own accord to destruction as fast as time can carry you; and this, *not* because you cannot help it, but because you *will not* turn the other way. Not because you have fallen into a stream which is carrying you away, in spite of all your efforts, to the gulph below; but because you are swimming down with the stream as fast as all your energies can carry you. This is your true condition, and this is a very different thing from being unable to repent, or unable to remedy the condition in which you are placed.

See then, my friend, what it is to be unconverted, to be "without Christ." It is to be in a state of *willing* enmity to God. It is to be *willingly* travelling on the road that leads to hell. It is to *choose* the friendship of the world, rather than to obey God. It is to *choose* the selfish and obstinate course of devils, rather than the humble and adoring spirit of angels; and thus to be an outcast rather than a child. O! think of the guilt as well as madness of such a choice, of a life "without Christ."

He made me no reply, but simply asked, "how do you make it out then, that with the possession of all this power, my salvation yet does not depend upon myself. In what sense is it true, that the special influences of the Holy Spirit are necessary for my salvation."

I replied, as follows—You have seen that the Holy Spirit's influences are not necessary to make you a free moral agent, to make you a responsible being. You have seen too that his holy influences are not

necessary to give you any fresh powers or faculties; all these you have, and all these you are actively using to your own destruction. So that if you had ten times more power you would only be ten times more wicked; if you were as powerful as Satan, you would be as mischievous as Satan.

If you ask me then, why is the Holy Spirit necessary at all, and what is his office in conversion, I must reply, simply this, to change the disposition; man's obstinacy and wilfulness alone render the influences of the Spirit necessary. He comes to change the will, to *induce* you to turn and love him, to *incline* you to flee to the refuge which he has provided, that so you may be safe for ever; and so great is your selfishness, pride, and obstinacy, so much do you love your own way, that notwithstanding all the powers and faculties you have, you *never will*, without that divine influence, be disposed to turn to God. Unless he draws you to Christ, you will be for ever without Christ.

Now can you conceive of a more awful situation than yours is, "without Christ," an alien from his church, having no part in the promises, having no hope, having no God. This is your true situation.

And you are in this situation *willingly*; no hard necessity has forced you into it, you have *chosen* it. You *still do choose* it. You *still show your willingness* that it should be so; and such is the state of your heart, so completely are you averse to God and to righteousness, that so it will ever be, unless a divine influence be exerted upon you, unless God interfere and change your heart.

What a load of guilt does this imply! you deserve hell for ever having sinned. You deserve hell for not having repented long ago. You de-

serve hell for not repenting now; and yet such is your depravity, that left to yourself, you will go on adding guilt to guilt, rebellion to rebellion, hardness to hardness, through all eternity. And what a load of misery does it involve. God is under no obligation to convert you, you have no claim upon him. He has made you no promise that he will do it. None of the promises made to the truly penitent apply to you. You have no claim upon God to deliver you. *He* does not keep you at enmity with him. Nobody is to blame but yourself. It is the fault of no one but yourself, that your heart is not wholly and entirely given up to God this instant; and yet such is your depravity, it remains true, that, unless God do interfere, you will continue to be at enmity with him for ever.

You see then why the influences of his Holy Spirit are necessary, simply because you are so obstinately depraved; and will you aggravate your guilt by pleading this as an excuse? This text just expresses your situation—"O Israel thou hast destroyed thyself, but in me is thy help." "Still," said he, "I cannot see that it is altogether my own fault that I do not love God. 'We love him, because he first loved us,' says one whose authority you will not dispute, now how can I love God, unless I know that he loves me. Give me an assurance of that and common gratitude will lead me to love him."

You sadly pervert Scripture, I replied. The love of God to us, is the cause, I grant, of our loving him, but certainly not the *motive*. It would be a wretchedly selfish one if it were. This was what Satan accused holy Job of. "Doth Job serve God for nought?" That accusation was successfully rebutted, and so it would be with every true believer. "If ye love them that

love' you, what thanks have ye," even the Pharisees could do this. If we love God truly at all, we love him for his own infinite excellency, we love his justice and severity as well as his mercy, his law as well as his gospel, and we would not that he should be in any respect different from what he is.

Now it is impossible that you should know that God loves you apart from the consciousness that you love him, and are growing in conformity to his will; you can have no other evidence. It is nowhere recorded in Scripture that God has purposes of mercy towards you in particular. You have no right to expect a special revelation on this point, and although some persons may tell you, that if you *believe*, your sins are forgiven, then they are forgiven, though they were not forgiven before you believed it. I have too great a respect for your common sense to suppose that you will be in much danger from a notion which has no better foundation than this, that your believing a falsehood will convert it into a truth.*

He seemed thoughtful a moment and then said, "Well, I am in the use of means. Perhaps I may some day become distressed about my sins, and then God will doubtless give me grace, if I ask him for it."

I am by no means so sure of that, I replied. It will depend entirely upon his sovereign pleasure. "He hath mercy on whom he will have mercy."† Conviction is not con-

* See Dr. Bellamy's Letters which have recently been reprinted, with an introductory essay by Dr. Burns, of Paisley. In this little volume, the erroneous views advanced in Hervey's *Theron and Aspasio*, and Marshall on Sanctification are satisfactorily refuted.

† After union to Christ, we have covenant right to the Holy Spirit, (Gal. iii. 29.) may have divine grace at any time for asking, (Luke xi. 13.) but before union

version. There may be the greatest possible amount of distress, and yet no change of heart. I have known persons to suffer agony of mind under convictions of sin, and yet not be one step nearer to the kingdom of heaven. It all died away and came to nothing—you seem to think that God is under some pledge to give you a new heart, if you only become awakened to the *danger* of a sinful life; now he is under no such promise, all this may arise simply from the fear of hell. What can there be in emotion of this purely selfish character to excite any thing like complacency in God. You merely *dread* him, you do not *love* him. If you could read your own heart, you would find that in reality you *hate* the purity and holiness which marks his character and requirements.

Understand me clearly. I repeat what I have before advanced. God's sovereignty is no bar, no impediment to your salvation. The way is open for you. You have all powers and faculties requisite to enable you to come. Nothing is wanting but the inclination to come, and whose fault but your own can it be that you are not inclined to come. It remains true, “Thou hast destroyed thyself.”

My friend, your duty is plain. God's sovereignty does not affect your obligations. You are bound to love God. You are bound to repent, and to repent without delay; to submit, and to submit instantly. HE is not *obliged* to subdue your obstinacy and rebel-

lion. With Christ we have no right. God is at absolute liberty; we lie at his sovereign mercy, (Rom. ix. 15, 18.) and accordingly regenerating grace is the effect of his sovereign good pleasure (Matt. xi. 25, 26.) No promises of saving grace are made to the prayers or doings of sinners *out of* Christ. Gal. iii. 10; 2 Cor. i. 20; John ii. 18, 36.—(Bellamy.)

lion. If he does so, it is altogether of his abounding grace. But **YOU** are *obliged* by every law to submit to your Creator, in whom you live, and move, and have your being. You are bound to repent of having for years continued to sin, and to harden your heart against the best of Beings. You are bound to love one who is infinitely lovely. Go then, and do your duty, and do it at once, and use all your powers to “make your calling and election sure.”

But dream not that any outward change will suffice. Dream not that any thing short of a new heart, new disposition, a radical change, will fit you for the enjoyment of heaven, or for the company of the redeemed. Remember, that as long as that change is unaccomplished, you are an enemy of God—lying under the sentence of eternal death—liable at any moment to be plunged into hell.

But, alas! you do not feel this! You will be anxious and distressed about a thousand trifles, which will be of no moment a year or two hence; but you will not be distressed about your eternal condition. And why? only because your opposition to God is implacable:—because you are unreasonable and hard-hearted in the highest degree. The solid rock is softer than your heart; the beasts of the field have more tender bosoms. “The ox knoweth his owner, and the ass its master's crib;” but you know not the kind hand that all your life long has led, and guided, and blessed you.

So far from wishing to keep back the fact, that the influences of the Holy Spirit are necessary to renew and change your heart, or to hide from your view the Divine Sovereignty in the bestowal of those influences, I wish to

bring them most prominently forward. I consider them the most glorious truths of the Bible, and eminently calculated, under the blessing of God, to produce deep convictions of sin. How can the wickedness of man be more strikingly illustrated, than it is by a knowledge of the fact, that nothing short of a supernatural influence will make him love a God to whom he is so deeply indebted, and who is so infinitely worthy of his love. If there be any guilt at all in unwillingness to love God, then the more unwilling a man is, the more guilty he must certainly be. And, if his unwillingness be so great, that nothing short of Almighty power will overcome it, then is he more guilty than tongue can tell or heart conceive. I am desirous, therefore, that you should see the extent of your depravity. If you do not feel the overwhelming character of your guilt, you will never find the remedy. If you do not cast yourself prostrate, abased, submissive, self-condemned, at the foot of the cross, you will never reap the benefit of that cross; until you are brought in utter despair to cast yourself upon God, you will never see the loveliness of that Saviour who died to save his people from their sins.

My time is expired; I may never see you again in this world; take the last advice of one who has a sincere desire for your eternal safety. Think, what it is to be "without Christ." Let this ring in your ears continually, "I am without Christ." Let this thought meet you every morning, "I am going out into the world

to-day without Christ." And at night before you sleep, let this be your reflection, "I am lying down to sleep without Christ; and if I die, I die without Christ; and when I awake in the eternal world, I am without Christ." Morning, noon, and night let this thought haunt you, "I am without Christ." O! what inexpressible woe belongs to that short sentence, "Without Christ." Hell knows no deeper misery than this, "without Christ." Earth has no evil to compare with it. The whole catalogue of human ills are trifles compared to being "without Christ." The groans of all creation united could not form a sadder cry than this, "without Christ." Yet this, my friend, is your situation, for this is the true character and state of every unconverted sinner. His eyes were slightly suffused with tears; he saw I was in earnest—that I spoke because I believed; but it was mere sympathy of mind. He gave me his hand—thanked me for the trouble I had taken with him, and expressed his hope, that the way to heaven was not quite so narrow as I made it out to be; so we parted.

My unconverted reader, if after having followed myself and friend through the various topics of our important conversation, you should still be desirous of knowing who the individual could be, who was so anxious to get rid of his obligations to God, allow me to say, as Nathan said unto David, "THOU ART THE MAN."

D.

THE SCOURGE OF THE CHOLERA MORBUS DESCRIBED,

In the Journal of the Rev. Mr. Huber, Chaplain of a German Colony at Saratoff, on the banks of the Volga, during its prevalence in that town, August 1830.

(Concluded from p. 32.)

SINCE yesterday, the 15th of August, I was summoned to attend Barons Bergen, Böhm, Stutz, and various other gentlemen, all of whom died within twenty-four hours. It was only at six o'clock this evening that I last spoke to Baron Stutz.—He was then very cheerful, as he had also been for the last week or two, and appeared to be very comfortable in mind. In going the round of my pastoral visits to the sick, I perceived him sitting at his window, in cheerful conversation with his niece. Augustus Jac told me that the Baron, speaking of me, had observed to some friends, "How dreadfully thin poor Huber has lately grown, and yet he is so cheerful withal." I conversed with him respecting the numerous sick, and my own severe, but happily, short-lived attack. After congratulating me on my recovery, and indulging in a vein of pleasantry as to my situation when suffering from the attendant symptoms, we parted cheerfully. Towards ten o'clock he was seized with the premonitory attacks, and a physician was sent for—unhappily there was not one to be obtained, for they were all sick. At length a young raw fellow, (the same who afterwards treated Baron Krüdeson with like indiscretion,) who had formerly been a kind of apprentice to a physician or apothecary, was procured: he considered that bleeding was altogether unnecessary, and even had he entertained a contrary opinion, it would have been almost impos-

sible to have obtained any blood by the breathing of a vein; so quickly did the poor sufferer's extremities grow colder and colder, that at four o'clock in the morning of the 16th I administered to him the sacrament. At nine I again visited him, he was cheerful and comfortable in mind, and resigned to the will of God; I gave him my hand, which he pressed faintly but cordially, between his own clay-cold fingers; he was a corpse at eleven, and left behind him very disconsolate relations and friends to bewail his loss: peace be with him! After attending the poor Baron, I administered the sacrament to Mrs. Eb: this person suffered under the most malignant symptoms attendant on Cholera; she was, however, glowing hot, perspired freely, and grew gradually better; she is still alive. On my first seeing her, I exclaimed, "She must be well and continually rubbed, that perspiration may flow freely, and she will not die!" It happened otherwise with the dowager Baroness Hoym: she was very cold, and died soon after having received the sacrament; she had, however, nearly attained the advanced age of eighty. On Saturday, after having buried several persons, and visited many sick and healthy, endeavouring, in my manner, to console and infuse courage and cheerfulness into their minds, I was addressed by many of them, and earnestly entreated to celebrate the Lord's Supper in the Church on the Sabbath Day. After being summoned

to several sick during the night, and having visited various others, till ten in the morning, without being sent for, I commenced the Sabbath-service by proclaiming, " Whosoever, in these times, pregnant with danger and death, feels himself disposed joyfully and humbly to celebrate the death of Him who is Life-eternal, let him approach and receive forgiveness, consolation, and blessings, and all that the God of Love has promised to them that believe in his Son Jesus Christ." In this manner I began the day's service, and afterwards pronounced the absolution.—More than one hundred persons were present.—This was in reality a commemoration of the sufferings and death of our Lord and Saviour. In token of our contrition and deep humiliation of spirit we sang the ninetieth psalm, and read the gospel of the day, " God be merciful to me a sinner ! " I selected, however, for our consolation, and for the awakening of confidence in the God and Father of our spirits, the ninety-first and seventy-third psalms.

Even on the Sabbath I had to attend several funerals, for within twenty-four hours the corpses of our poor friends began to emit a very strong exhalation. This day, and also during the night, many more were taken ill, and earnestly desiring, received the blessed Sacrament. But few of the persons who, during this period of the visitation, were attacked, escaped with their lives. The evening of the 17th was the most affecting to me, and required more than accustomed energy to bear the part I was called upon to sustain. A certain weaver, of the name of Hergut, whose wife and two children I had already committed to the grave, and whose three remaining children were exceedingly ill

with all the usual symptoms of Cholera, desired earnestly to participate in the Communion of our blessed Lord with the rest of the congregation, but was obliged to remain at home to attend on his sick offspring. Towards evening he came to my house, where I was quite alone ; he expressed a great desire that I would administer the sacrament to him, " for " said he, " my feelings at this moment are such that I am assured I am about to die." On this intimation, I perceived that he exhaled an odour very much like that of a corpse. " My good friend," replied I, " we are now quite alone, and having a little leisure, I will administer it to you directly, if you feel your mind disposed for its reception." " Oh, if you would but be so kind, it would cheer and comfort me so much ! " —As he said this, he appeared to be greatly agitated.—I consoled him in the best manner I was able, received his confession, gave him the absolution, and after a prayerful and admonitory preparation, I administered to him the sacrament. During the service I was exceedingly affected.—Scarcely had I pronounced the blessing over him than he hurried out of the chamber, and before he had reached the middle of the anti-room, began to vomit in a most dreadful manner, (thus suddenly the distemper often commenced, and after a few hours, closed in death,) and the smell that emitted was as overpowering, as my terror and unexpectedly excited nausea was distressing.

I most sincerely sympathised in the anxiety and affright of the poor man, who imagined that he had highly offended against God and myself. I struggled with and overcame my nausea, endeavouring to console his mind, which seemed tormented with the thought of his

stomach having revolted at the holy sacrament; my consolations, however, appeared of no avail, for he was attacked again in the most distressing manner. At length, by the assistance of the blessed Spirit of God, I became again collected, and encouraged and earnestly addressed him, with feelings of compassion and tenderness, "No blame is to be attached to you, my dear good friend, it is your sickness, do not torment yourself with anxiety, not even on account of the Lord's Supper—the Sacrament is not appointed for the stomach, it is for the soul, and your soul has received, aye, and retained it too.—Your body has indeed rejected the mere bread and wine; but in the sight of God, bread and meat, water and wine, are alike; besides, there is no fault to be attached to you, and where there is no wicked and presumptuous fault there can be no sin, therefore console yourself, and take it not so to heart, but go home, lay yourself down to rest, and you will soon be better." This consolatory address soothed him, he went home, and became gradually better, and, by the blessing of God, is still alive.

Having seen that my dwelling was properly cleansed and fumigated, I sought the fresh air myself, and prayed to my God for cheerfulness and composure of mind to continue the discharge of my painful duties. I was indeed seized with a slight vomiting, but soon grew better, and my soul was comforted again. I often found, in these days of terror and anxiety, that my strength and my support proceeded from Him, to whose dwelling I imploringly lifted my eyes, who is the Creator of heaven and of earth.

August 18.—After being summoned in the night-time to several sick, and having visited in

the day the sick, the healthy, and the timorous, I accompanied the funerals of Baron Stutz, the Baroness Hoym, and several others. I also prayed over the corpses of many as they were laid out in their chambers. Soon after I visited the good Lindegrün, to whom I had already administered the sacrament. Alas! he was already a candidate for eternity, but was cheerful and composed; the peace of God was with his soul, and his mind was resigned to the will of his Lord. He was aware of his approaching dissolution, and would by no means allow his mind to be diverted from that impression. The next day he blissfully closed his life, without knowing that his friends Barons Stutz and Krüdener had already winged their flight to another world. My sexton and my precentor were attacked. This night I was summoned to visit many sick, for the angel of death had soared in view, and stood revealed in all his awful majesty and power.

Aug. 19.—This day I went out very early, to visit some of the sick; at nine o'clock, according as I had intimated to my wife, I intended looking in upon my friend Lindegrün.—As I was proceeding towards his house, a one-horse droschke met me at full speed, and scarcely had I crossed the threshold, when I was informed that my poor friend was already a corpse. Just at this moment I was summoned to wait upon Baron K.—, for the purpose of administering to him the sacrament—my wife had already delivered to his servant the communion utensils—but upon entering his dwelling, the bitter lamentation of the children, and the sorrowful cries of the disconsolate wife and mother, caught my ear.—There lay the man who had excited so much

noise in the colony, there he lay, in the marble attitude of death, upon the floor, where a bed had been hastily prepared for him; for such is the dreadful anxiety and agitation the sick endure, that almost all of them are removed from their accustomed places of repose.—His eyes appeared dreadfully convulsed, and the whole corpse, although the spirit had only a few minutes before taken its flight, was already assuming the ghastly blueish tint which was common to most of those who died at this awfully anxious and distressing period.—Yesterday he was a hale and cheerful man; but to-day, like unto many others of the strong and of the healthy, he was laid level with the dust.

The wife had thrown herself on the corpse of her husband, and with the most lamentable cries, was calling upon the deceased by name, "Peter Petruscha!" "Peter Petruscha!" I had listened to the first burst of grief from the poor disconsolate widow, in broken German, of which this is the substance:—"In a foreign country, bereft of thee, my Peter Petruscha, far away from all relations, without bread, without money, without a friend, and surrounded with bitter enemies, O Peter Petruscha, I will, yes, I must die with thee!!" "I have, (she said to me,) yes, I have received the poisoned foam from his mouth, and I will die with him! They have murdered my husband, yes, they have murdered him—my Petruscha was poisoned by the physician—he was an hireling!" Every excuse must be made for a woman in such a situation! for thousands died of this dreadful scourge! and its malignant symptoms were not to be controuled by any earthly physician.

Previous to the 20th of August, as long as the disease was on the

increase, those of the infected whose extremities became chilled, and who emitted profuse cold perspirations, died; no human means could rescue them from death! After that period, when the attacks were by no means so violent, both the laudanum and the sweet mercury, and even the other means may have been successful; but many of the sick recovered through the use of powerful vapour-baths and well applied friction. A. W. was seized with the disorder, thirty drops of laudanum, without any bleeding, were successful in his case. Forty drops were administered to N.; but he died! Really the physicians ought maturely to deliberate as to the nature of this distemper, the means of its cure, and more seriously to set about all imaginable precautions, for I am assured, but in what manner I know not, that the disease is contagious.

From 19th of August I grew hourly weaker, till at length such was my prostration of strength, that I could scarcely stand. My diarrhoea had robbed me of all power and life, added to which, the most hideous dreams disturbed my repose. Methought that the shades of many of the living and the dead passed before me, with their features distorted by the most agonizing convulsions, and their bodies discoloured by the ghastly blueish tint of the Cholera; thus was the couch on which I sought rest actually converted into a bed of torture. Oh, how frequently I sighed, that it might always remain day!

On the 20th of August I was called upon to bury Baron K., although his funeral had been fixed for the following day; but the corpse had already begun to change. Towards evening, having visited several sick, prayed over a few dead, and endeavoured to cheer

up the healthy, about nine o'clock I was suddenly seized with a violent and convulsive contraction and oppression in the hands and feet, in the legs and arms, and at length these agonizing feelings concentrated themselves in the pit of my stomach. Dreadful perspiration exuded, and the anguish of death and of hell thrilled from my fingers through my arms, and from my toes through my legs and thighs, and thence to my chest, exactly to that region of which so many of the dying had exclaimed, "Here, here sits death!" Of death, however, I did not entertain the least suspicion; indeed I felt myself still too strong to yield. I laid myself on the bed, and was strongly rubbed and embrocated. I soon grew excessively warm, and perspired as if I was in a vapour bath, but still I found it necessary to let covering after covering be wrapped around me, and as my wife at length laid the great fur coverlid upon me, I exclaimed to her, "That will do exceeding well, I am now comfortably enveloped, there is just sufficient covering." At the lapse of an hour and a half the perspiration began to check, my body was composed without experiencing much weakness, my mind and spirit was cheered and strengthened, and I playfully said to my wife, "Ah, my dear, I wish it was day!" And why? she asked;—"why, my love, I would immediately rub myself dry, jump up, dress, and run out into the fresh air, where, with the blessing of God, I would soon drive away all the melancholy feelings, and return to you quite well."

As I was thus chatting, somebody knocked, and I was summoned to a poor woman, whose son had already fallen a victim. "Well, I had intended to have gone out at day break, but God

has sent for me in the night, Amen, let it be so!" I therefore carefully dried myself, and wrapping myself up very warm, I went, and entered a very close little room, where I perspired again very freely; having performed my pastoral duty with the most heartfelt sympathy, I buttoned up again as close as possible, returned home, stretched myself on my bed, and for two hours and a half slept as soundly and as peaceably as a child. I could almost say that my body was rather strengthened than debilitated by the attack, and my mind was unspeakably cheerful. "O the blessedness of entire devotedness to my holy calling!" I exclaimed, and then, with the most sincere and grateful feelings, I returned thanks to God not only for my renovated strength, but for a beloved wife, who never murmurs at my labours, but who, with all calm composure, exercises faith, patience, and hope in the merciful care of our God. Soon afterwards I was summoned away again: I drank several cups of warm herb tea, took six drops of peppermint oil, which I repeated several times during the day, and was very soon free from my diarrhoea, which previously I could not check, either with charcoal, laudanum, or red spiced wine. I applied also some sanative plaster to the calves of my legs, to prevent a recurrence of the cramp; and as I allowed them to remain on somewhat too long, they caused blisters to arise, which became sores that were not completely healed for a considerable time.

A similar attack seized me a few days afterwards, but by no means of so violent a character; and as I was now more accustomed to combat the enemy, I soon rallied again, and felt both from within and without gradually strengthened,

cheered, and animated. Yes, strange as it may seem, the pestilence that walketh in darkness, and death that follows in its train, have their pleasures! How humbled and prostrate does the haughty and imperious heart of man become, when the terrors of the Almighty overtake him; but what a sweet and heavenly feeling pervades the mind of a believer, when the sympathising love and enduring peace of his heavenly Father are realized. Oh! how truly could I adopt that heartfelt exclamation of the patriarch Jacob, "My God, I am not worthy of the least of all thy mercies!" Notwithstanding the fatigue, distress, and misery of these days of bitterness and death, I can truly say that I have experienced most blissful moments, and have enjoyed the help and peace of God, and have been comforted by his sustaining presence and wondrous power.

21st August.—At the desire of his widow, I yesterday consigned to the earth Baronk's corpse, as it already began to emit a most noxious effluvia, and was more noisome and obnoxious to the pall-bearers than any other corpse which had even been kept for a much longer period. This day I buried poor Lindegrün, with his son Nicolas, a fine lad of eleven, both in the same grave. Besides this, I had to visit many of the infected, who had been lingering for some length of time, but, to my great comfort and joy, the number of new cases amongst my people decreased daily. Thus I was enabled the more frequently to visit the healthy, and the infirm, and aged. This day my deputy precentor was snatched away from us—he was a very worthy honest man. Another of my best singers was also seriously attacked, but he is now completely recovered,

and has this day invited me to baptize his child on the 4th of September.

22d August.—This day only two persons died within my district, one of whom was a child only two days old, which interested me the more remarkably, as it had been the means of rescuing its mother, a friend of mine, from death. The mother had suffered from dreadful diarrhoea and other symptoms of this frightful malady, especially from incessant and tormenting thirst. On the day of the child's birth, I paid a visit very early in the morning to the mother. I found her freed from all unpleasant symptoms, lying cheerful and composed in her bed, with the infant beside her. The midwife was of opinion that the child would not long survive. "What is there to prevent it being baptized?" I exclaimed. I took water and said, "Charles Theodore, I baptize thee with the baptism of Jesus Christ, and in his death, in the name of the Father, the Son, and the Holy Ghost." And thus I consecrated the child to God, for its death was certain. Afterwards I addressed myself to the mother—"As God has required a sacrifice from you, this, therefore, is the lightest to sustain." The mother is living, but the child died. To-day, also, the wife of our chief magistrate died, and one of his children followed quickly after the mother.

23d August.—We interred several this day, (among whom was the mother of our Knobloch, whose second brother had some time previously been taken off,) some also died, among whom was Dr. Frederic Myer, who finished his earthly career at Zuritzin. Few have been so universally regretted and bewailed as this young man. He was a good man, an upright, disinterested, confidential, and at-

tentive physician, and possessed the esteem of all his fellow citizens, and love and friendship of all his relations and acquaintances.

He has closed his life a victim to the difficulties and the devotedness of his profession ! Summoned from his usual station, against his will, he mounted his travelling carriage, pale and emaciated, and his parting words to his anxious and foreboding mother were : " When we have lived long enough, we should lay ourselves down and die ! " This honorable and well-disposed young man, to whom I had become very much attached, has finished his course ! May he softly rest within the grave, and may peace and the favour of his God be his reward in a better world !

24th August.—A few more persons were this day interred, none

however died, nor were there any new cases—God be praised ! The Angel of Death is on the eve of departure ! Every thing, and every body is reviving ; all now respire more freely and joyously ! At the earnest desire of my friends, I presided again this day at an extraordinary celebration of the Lord's Supper—more than seventy persons attended. But, alas ! how many clothed in the garments of mourning bewailed their beloved ones, severed from them by the Angel of Death ! Glory be to Him in the highest, the Lord of Life appears now to have commanded him to abstain !

From 25th to the 31st August, it is true that several were attacked, but that in so very slight a degree that most of them recovered very soon.

MISSIONARY FACTS.*

THE Missionary enterprise is no longer an experiment to be tried, nor the duty to engage in it a conclusion to be reasoned out from premises, however obvious or just. It is now an affair of facts, the most interesting and the most satisfactory form it can possibly assume. The first great fact, therefore, which stands out to view in grand and awful magnitude, making all other facts that can be grouped around it seem diminutive by the contrast ; this great primary fact is, there are six hundred millions of wretched, benighted souls in our world without Christ, and without hope. Is it possible to employ exaggerated language when speaking of this

tremendous fact ? Is it possible to attach too much importance to it, or to be too deeply moved by it ? On the contrary, is it not evident our minds can never fully realize the horrors of this statement, our hearts never soften and expand themselves to an adequate sympathy, our language never possibly give expression to its vast significance of awful truth ? How sunk these endless tribes of fallen men are in ignorance, pollution, and wretchedness ! How miserable they are in this world, how dreadfully unfit for holy blessedness in the world to come, through their destitution of Gospel light, we are now by the authentic communica-

* We extract this paper from the last Report of the Essex Auxiliary Missionary Society, from the conviction that its impressive remarks should not be confined to the local circulation of a district Missionary Association.

tions of faithful missionaries fully informed. And our field of benevolent sympathy and labour in this world of souls—this world of wretched, perishing souls!

Another great missionary fact is, that this awful condition of the Heathen world is chargeable on the Christian Church as the consequence of her neglect and sin. She too early forsook the high enterprize to which she was summoned, the subduing of the world to Christ; her pastors too early sought their own aggrandizement, and corrupted themselves and their holy religion by conforming to the spirit of a world they ought to have illumined and converted; the energies of Christians were too early thrown away on vain, and angry, and profitless controversies, when they ought to have been employed in the most vigorous efforts to spread the truth over the dark places of the earth. And now the awakening Church has to discharge her long arrears of centuries of supineness and neglect; she is debtor both to Jew and Gentle, to the civilized and to the barbarous; she owes it to the millions that are perishing through her faithlessness to her talent and her trust, to sift the wheat from the chaff, to separate the pure truth from the mass of error and folly with which she has mingled it, and to carry the recovered treasure to them who are perishing for lack of knowledge. It may be hard to account for God's permission of all this neglect, and its awful consequences: that He should allow his Church so soon to degenerate, so early to corrupt his Gospel, so soon to arrest its progress of triumphant mercy and salvation; but it is most easy to see that it was this permitted unfaithfulness of the Church that occasioned the world to continue covered with darkness,

the souls of men to continue perishing for fifteen dreary centuries of Satan's almost unmolested reign; and this sad but plain fact should appeal to our hearts with all the power of a solemn warning, a teaching lesson, and an awakening motive.

A third most interesting and important missionary fact is, that in every instance and degree in which God has awakened his Churches to engage in missionary labours, he has countenanced, honoured, and rewarded their efforts. His hand has been evidently with them, not with one society or fellowship of his people only, but with them all; not in one scene of labour only among the heathen, but in different degrees in them all; not in one instance or mode of blessing only, but in all those various interpositions of Providence and grace by which his favour can be manifested, and his aid afforded. Thus the Moravian, the Baptist, the Wesleyan, the Church, and the London Missionary Societies, can each rejoice in its measure of prosperity; can each record the striking appearances of Providence on its behalf; and can each testify of the sweet influences of grace with which its proceedings have been attended and blessed. Thus every field of labour has yielded its fruit. Equally amidst the snows of Greenland, and the sands of Africa, have these harvests of grace been gathered. Polynesia, Eastern and Western India, Kamtsatka, Canada, and Greenland, have witnessed the power of gospel truth, the blessing of God on its diffusion. The Hindoo, the Negro, the Hottentot, the Esquimaux, the Canadian Indian, and the Islander of the Southern Sea, have equally felt the grace of the Gospel, and stand forth the regenerated witnesses of God's smile and bles-

sing on missionary labours. Thus God has raised up men admirably suited for every department of the work at home and abroad; has opened surprising facilities for planting stations in almost every idolatrous clime; has disposed his people to supply large funds, and to afford the undertaking whatever assistance can be derived from their sympathy, their prayers, and their active co-operation; and has made the earth to help the woman, the power of public opinion, and the sanction of governments to shield and forward the enterprise. This great and striking fact, which will convince and impress the mind in proportion as it is observed and pondered, is the sheet anchor of our missionary confidence and hope. God is with us. It is the animating impulse of our missionary efforts. We aim at grand results, and shall not labour in vain, for God is with us. Indeed we have experienced disappointments, and expect them again; we have found success in some instances long delayed, and suppose that similar trials of faith and patience will often again occur in the future prosecution of the work; we have had formidable difficulties to encounter, and do not suppose all that remains of the vast work will be easy and smooth. But God is with us. There is an answer to every objection, an antidote for every fear.

One other great fact connected with the modern missionary undertaking, we venture to submit for attentive and practical consideration. Whatever has been accomplished in these recent attempts for the spread of Christ's grace and kingdom, has been effected, under God, by the universality of the effort. Every individual making the duty, the work his own, each according to his station, and

to the opportunity and ability for co-operation he may possess. This principle of individual obligation and effort universally embraced, is alone adequate as an arrangement of means for our vast undertaking. Individually feeble, separately unable to undertake a single missionary effort; the union of all, the combination of all minds, and hearts, and hands, forms such an adequacy of means as is capable of reaching the ends of the earth, and is a sufficient instrument in God's hand for the accomplishment of his purposes. Thus only can be obtained the funds, the prayers, the encouragements by which the work is to be supplied, upheld, and animated. To co-operate for the spread of the Gospel is the individual duty of every Christian, a personal obligation on every believer. If this principle had not been recognized and acted upon in our day, we might have been still pitying the Heathen, we might have been still contemplating their condition with awe and amazement, we might have been still breathing our occasional, but doubting prayer for their conversion; but Tahiti could never have been evangelized, India could never have been covered with missionaries, China could never have received in her mystic characters the oracles of God. Let every penny contributor, every juvenile owner of a missionary box, every collector in a Missionary Association retain the deepened conviction, that his or her efforts are due, and are necessary, made necessary by the appointment of God, to the cause of Christ.

We close this document by a striking passage from the pen of that most eminent servant of Jesus Christ, Richard Baxter. It occurs in an interesting review he gave towards the close of his days,

of those alterations of views and feelings his mind had gradually undergone in passing through the varied scenes of his devoted life, and of the sad and trying times in which his lot was cast. It contains sentiments most appropriate to our object, and may be denominated the testimony of Richard Baxter from his grave or from his glory, on behalf of the missionary enterprise. Written 150 years ago, by it "he being dead yet speaketh." Thus writes the aged spirit his ripest thoughts, and most solemn views—

" My soul is much more afflicted with the thoughts of this miserable world, more drawn out in desire of its conversion, than heretofore. I was wont to look but little further than England in my prayers, not considering the state of the rest of the world; or if I prayed for the conversion of the Jews, that was almost all. But now, as I better understand the case of the world, and the method of the Lord's Prayer, there is nothing in the world that lieth so heavy upon my heart, as the thought of the miserable nations of the earth. It is the most astonishing part of all God's providence to me, that He so far forsaketh almost all the world, and confineth his especial favour to so few; that so small a part of the world hath the profession of Christianity, in comparison of Heathens, Mahometans, and other infidels; that among professed Christians

there are so few that are saved from gross delusions, and have any competent knowledge; and that among those there are so few that are seriously religious, and who truly set their hearts on heaven. I cannot be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the Heathen, Mahometan, and ignorant nations of the earth. No part of my prayers is so deeply serious as that for the conversion of the infidel and ungodly world, that God's name may be sanctified, and his kingdom come, and his will be done on earth as it is done in heaven. Nor was I ever before so sensible what a plague the division of languages is, which hindereth our speaking to them for their conversion. Nor what a great sin tyranny is, which keepeth out the Gospel from most of the nations of the world. Could we but go among Tartars, Turks, and Heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once, in England, nor for all the rest that were cast out here, and in Scotland and Ireland; there being no employment in the world so desirable in my eyes as to labour for the winning of such miserable souls; which maketh me greatly honour Mr. John Elliot, the apostle of the Indians in New England, and whoever else have laboured in such work."

MORAL PRESERVATIVES AGAINST THE CHOLERA.

THE most interesting and important lesson we have learnt, from the ravages of the cholera, is to estimate more highly the value of the Gospel. We have found that it can neutralize the power, and

emancipate from the fear of death and the grave, even when they array themselves with unwonted terrors, by illuminating the path which leads to union with Christ, who is the Prince of Life, and to

association with those whom He is leading onwards, or has already introduced, to the region of its perfect and perpetual enjoyment.*

The whole system of Christianity proceeds on the fact, to which our earthly tendencies make us too insensible, that the body is only the weak and perishable tabernacle raised up for the temporary sojourn of the spirit, whose interests are paramount, and vitality indestructible. Hence the command, as applicable to pestilential disease as to the persecutor's sword: "Be not afraid of them that kill the body and after that have no more that they can do," harmonizes with the design of his appearing who delivered it, and who brought "life and immortality to light by the gospel."

The shepherd of the literal Israel led the people like a flock, by the hand of Moses and Aaron, sustaining animal life by the manna which was daily rained around the camp, and the water which was kept constantly flowing from the sterile rock. The Shepherd of the Christian Church, the spiritual Israel, is "the shepherd and bishop of *souls*." By hearing his voice the *soul* lives, and is taught to feed on him as the true bread, and to drink from him the living stream.

The principle which is developed in the inspired application of the facts of the Jewish history to the circumstances of the spiritual Israel, should, we think, be also employed in the interpretation and application of those promises of the Jewish dispensation, which assured to the righteous temporal prosperity, and corporeal protection. To the Jew who walked in the steps of confiding Abraham,

they were absolute and faithful; an invulnerable shield and buckler against every danger which could assail the body. To the Christian they are equally absolute, but not equally literal. They may be sublimated, like the manna and the rock, to ascend to a more spiritual region, and apply to a higher order of blessings; they may be devotionally employed to secure celestial protection and favour all the elements of prosperity and blessedness for the soul.

The individual who should interpret literally and definitely the 91st Psalm would find himself in danger, when the pestilence does actually prevail around him, of having his faith stumbled, or his charity restricted, or possibly (as he could possess no *infallible* preservative) of having his own mind beset by the most painful doubts and apprehensions at the period when sinking nature would require "strong consolation." Too commonly on this subject the trumpet gives an uncertain sound, and the word "conditional" is put in to save a difficulty, which arises from our want of a more satisfactory principle for the interpretation of his words, who claims faithfulness as his own exclusive attribute.—To speak of any of the promises of God as conditional, *when the conditions are not specified*, and the fact of their being absolute or conditional, in the case of any individual, is to be known only by the events which carry him beyond the reach of their application; is injuriously to asperse the character of revealed truth, to subvert the foundations of faith, and to render the word of the living God more equivocal and illusory than were the crafty responses of the Delphian Pythoness. The ordeal of a bold, searching, and intellectual scepticism through which

* Vide our last Number, pp. 75, 77.

Christianity is about to pass, will clear from it the dross which it has collected, by being bound up with Judaism, and alloyed by many earthly admixtures, and it will come forth like gold which has been purified.

The reader will excuse this theological discussion into which we have been beguiled. The difficulty out of which it has grown, lay at the threshold of our path. In attempting its removal, we feel that we have reduced the importance of our subject, and have discharged from the list of direct preservatives the principle which, if it could have been retained, we should have deemed most efficacious. We consider every grain of truth, however, to be inestimable in its value, and that no service can be performed more beneficial, than that of winnowing the pure grain from the chaff, and presenting the former in its incorruptible integrity, and germinating power.

Since we cannot find firm footing elsewhere, we must be content to turn into the trodden route, and enumerate as preservatives—

1. *Temperance.*—Whatever the morbific principle which constitutes the germ of this disease may be, every step of its progress proves it to have a strong affinity with the produce of the still. The animal frame, which has been alternately excited and relaxed by the use of pernicious stimulants, has been invariably the first and most easy prey. A law as obvious, and almost as regular, as that which directs the vulture to the carcass, guides the cholera to the house of the drunkard. All the cases, which are supposed to be exceptions, do not, on investigation, prove to be such. It searches the hiding place of the concealed tippler, as well as the resort of the

openly intemperate. We feel that we should guard this remark by intreating, that suspicion may not be entertained where proof does not exist; but if this paper should connect the pen of the writer with the eye and the conscience of any individual who has hitherto succeeded in keeping this matter among the personal or family secrets, he would give the intimation that it may not always remain there. As the writer was leaving the bed-side of one who was suffering under this malady, and to whom, as he had no suspicion of the existence of any vitiating practice, his address had been too consolatory in its character, he was called aside by a member of the family, who, in a tone of anguish not soon to be forgotten, said to him, "We fear that you do not know that our relative has recently become addicted to the use of spirits, and this it is which makes us so anxious about her eternal state." To any who have not yet indulged to excess, he would say, Avoid the slippery places which are at the beginning of this course. Dispassionately examine and weigh the principles of Temperance Societies. Enjoy security yourselves, and strengthen, by your hand, example, and influence, the parties who desire to be the conservators of the nation's morals. That this is not a matter lightly to be dismissed by any individual, who understands the state of the country, or can interpret the voice of God's judgments, the following extract will sufficiently show.

"About noon, on Christmas-day (which was also the holy Sabbath) in the lower part of this town, and in Bottle Bank, such scenes of drunkenness and outrage were witnessed, as would be disgraceful in a heathen country. Men and

women were staggering in a state of complete intoxication. Some were brawling and fighting, while crowds were collected as spectators to glory in their shame. The streets, in this case, were almost impassable. 'But because of these things the wrath of God cometh upon the children of disobedience.' That night and the following days awfully verified this divinely-inspired declaration; no less than 98 persons were smitten by this pestilence, a large proportion of whom died in a few hours. From the 25th of December to the 5th of January, 325 cases were reported, and 102 deaths in Gateshead alone! One of the worst streets, parallel with the Tyne, was said to be swept of confirmed drunkards from one end to the other, with a very small exception."*

As vice and filthiness are generally found in company, and as virtue is commonly seen in robes of purity, we do not hesitate to place in the class of moral preservatives—

2. Cleanliness.—This mysterious and destructive visitor, (the Cholera,) never shows himself; like all his predecessors, he carefully "walks in darkness," and his character, dispositions, and habits can be gathered only from a close observation of his works. He does, sometimes, turn aside from his ordinary course to enter the clean and well-ventilated apartment, but that is not his congenial resting-place. He is a foul demon, and nestles and multiplies only in the atmosphere that is impure and fetid. We have been assured by the most intelligent and respectable medical practitioner of the town, that, in no case, where there

were the means of preserving a pure atmosphere around the patient, and the disposition to employ them, was there any propagation from such patient of the disease. It might prove fatal to the individual subject, but did not extend to any member of the family. We mention this fact for two reasons. 1. To lessen the anxieties of those whose minds may be dwelling on the aggravating circumstances of an anticipated disease which exist, when the fears of contagion chills domestic sympathies, and stops, or alloys the alleviating attentions which flow from them. 2. To show the importance of the speedy removal of those who cannot secure the attentions and seclusion which a regard to the preservation of others demands to a public hospital.

3. Industry.—The suspension of any branch of employment, during a visitation from the Cholera, would be the most certain means of increasing its mortality. The individuals whose hands should be unoccupied, whose subsistence should be precarious, whose minds should be depressed with anxiety, and whose habits should become unsettled and wandering, would not only be prepared for the reception of the disease, but also become the most efficient agents in its propagation. Every effort should be made, if necessary, every sacrifice should be submitted to, for the purpose of keeping manufactures and commerce in their regular and ordinary progress. As the ravages of the Cholera in any place are limited in the period of their duration, a little forethought and arrangement on its approach might secure this. Let a stoppage take place, and a panic be produced, and, unless we are greatly mistaken, the Cholera

* *Address to the Inhabitants of Newcastle, Gateshead, and their vicinity, on the present alarming visitation of Divine Providence.*

would prove as destructive in Great Britain as it has been in her Eastern dependencies—would bring to one indiscriminate level the strong and the weak, the high and the low, the rich and the poor. It has already accomplished this in individual cases, and on a small scale, and we incline to think that settled and industrious habits, rather than difference in climate, have presented the most powerful obstacles to the enlargement of its scale of operation. Those who have combined indolence with vice have hitherto been its first victims; during the period of the Christmas holidays it was most fatal, and vagrants have been, for the most part, its propagators. It cannot be too strongly stated, as a general rule, that individual safety, and the common preservation, materially depend on every man keeping in his place, and quietly discharging his accustomed employment;* and the money which is raised for the relief of the necessitous should, so far as practicable, be communicated as the reward of some appointed labour.

A word of advice may not be unsuitable, and will, we trust, be

* The ratio of mortality from the cholera has hitherto been much greater in the villages which it has visited than in the large towns. At Newburn, a village on the banks of the Tyne, containing about five hundred inhabitants, nearly one half were attacked by the disease, and fifty deaths were reported at the close of the second week of its prevalence. To fly to the country, may not, therefore, be to fly from the disease. The weak, selfish, and mischievous directions contained in a late Number of the Quarterly Review on this subject, deserve the indignant reprobation of every mind imbued with even the common feelings of humanity. Pre-eminently patriotic indeed must those men be who can coolly recommend the dismissal of every *domestic* which luxury could spare, at a period, apparently *anticipated*, when such discharge would consign them to beggary and pestilence.

received with candour, if addressed to those whose occupations are sedentary, or whose easy circumstances leave much time at their disposal for intellectual pursuits. Let these be wholesome and invigorating. Read such works as are sound in principle, and sufficiently powerful in thought to interest and engage the mind, and divert it from sentimental or gloomy ruminations. If you wish to be well versed on the subject of the cholera, collect your information beforehand, but by no means burden your memory with the detail of its symptoms.* Suffer the *imagination* to be excited and occupied by the disease while it prevails around you, and one strongly predisposing cause is brought into operation, while every slight derangement of the frame will be construed into an indication of the incipient stage of its attack.

Employment, in any work of benevolence, which has for its object the alleviation of the malady, and the prevention of its spread, will be found, by the mental ac-

* There is unseasonable levity in the following paragraph, which has gone the round of the public papers, but those who eagerly devour every scrap of intelligence which relates to the cholera may learn a useful lesson from it.

"At a recent sitting of the Westminster Medical Society, Dr. Gordon Smith declared that he had read all the books, and reports, and essays, that had been published on the all absorbing question of cholera; that he had spelt the columns of the newspapers; that he had consulted philosophic men in the profession, and philosophic men out of the profession—nay, he had consulted philosophic women also; that he had thought about the subject by day, and had dreamt of it by night; and he had arrived at a conclusion, for which he was himself alone responsible; of which neither the credit nor the discredit would he impart to another, viz. that after all his reading, his talking, his thinking, and his dreaming, he knew nothing more about the matter than he did before he began."

tivity which it excites, to keep the spirits from drooping, and the mind tranquil. The most uneasy sensations will generally prove to have arisen from false rumours, exaggerated statements, and premature conclusions from suspicious circumstances. The mind most sceptical, as to *human veracity*, will be the most easy; and the tongue, most prompt in assuaging alarm, will be the most useful. Like almost every other anticipated trial, the reality of a pestilential visitation proves more supportable than, according to the estimate formed under gloomy apprehension, had been expected. Unforeseen circumstances of mitigation arise; "grace to help" is vouchsafed; and, as the day, so the strength proves.

4. Fortitude.—The ignorance which denied danger, and the bold profanity which scorned it, have been alike overcome by the disease; but we are acquainted with no case in which the fortitude which springs from reliance on the care and submission to the will of God, and impels even to hazardous duties, has suffered.

On the breaking out of the cholera in Sunderland, the most strenuous efforts were made to prove that no such malady existed in the town. Public meetings were summoned, violent speeches were made, medical practitioners were cross examined and arraigned, moderate men were denied a hearing, and the most confident resolutions were vociferously and triumphantly carried; we have heard of individuals who refused to admit the nature of the disease, even when it had assailed their own frame, and they were vainly struggling under its deadly grasp!

At Newcastle profane daring was sometimes the precursor of its attack.

"During the week immediately preceding Christmas day, some of the glass-houses presented scenes of excessive drinking. When some of these persons were reproved for their excesses, they jeeringly replied, 'We are drinking to keep the cholera away.' The sequel proved the reverse of their bravado, for some of these very men were among the first whom the cholera fatally seized!"

A strong young man, of the name of B., in this town, went about sixteen miles to see some friends, and spend the Christmas among them. He was perfectly well when he left home. The cholera being mentioned, "he boastingly said he would dance it away, and it could not touch him." Immediately after dinner he was attacked by this disease, and died on the evening of the same day! and this was Christmas-day, and the day of the Lord!"—*Address, &c.*

But it must not be supposed that all who have suffered were dissolute, intemperate, or profane. A minister of the united secession Presbyterian Church, irreproachable in character, and exemplary in his attentions to his flock, fell a victim. His mind had become morbidly sensitive on the subject of the cholera. The premises fitted up for a hospital were near his dwelling. The wind, when it blew from a certain quarter, would bring the pestilential effluvium down upon it. The worst consequences were anticipated, and, unhappily, were realized. He presided at a prayer-meeting with the members of his congregation on one evening, and was a corpse the next. There had been no contact with the disease, and no other individual, though many lived nearer to it than himself, suffered any injury from residing in the neighbourhood of the hospital.

There were others who, at the call of duty, were always ready to enter the chamber of disease; there were parish officers, and one in particular, indefatigable in humane attentions to the class of sufferers which exhibited the malady in its most malignant forms; there was a clergyman, the rector of Sunderland, nearly as constant in his attendance at the hospital as the medical practitioners themselves, but these escaped unhurt. In more senses than one is it true, that "whosoever will save his life shall lose it, but whosoever will lose his life (where duty calls) shall save it." If there is no promise of the New Testament by holding on which the body becomes invulnerable against the pestilential stroke by night, and the arrow which flieth by day, yet, by the fortitude which faith inspires, it becomes indirectly a valuable, though not an infallible preservative. Its range, daily bread excepted, is among heavenly things, but it brings from heaven the principles which most fully prepare us for the duties, and trials, and sufferings of our mortal state.—It proves the divinity of its origin, by becoming powerfully subservient to the best purposes for which we can live on earth, while it holds the pledge, and raises us towards the consummation of our hope, in the perfect purity and blessedness of heaven.

There is one cheering fact connected with this visitation, which is, that the judgment has not "begun at the house of God." Too true indeed is it, that the state of that house is far from what it should be. There is in it much disunion and uncharitableness.—There is much of the clamorous and obtrusive dogmatism which arises from hasty and determined conclusions on very limited views

of great and complicated questions.—There are many wild theories afloat—the grotesque formations of ardent, inquisitive, and generous minds, unequally yoked with earthly, narrow, and despotic ecclesiastical systems.—And yet, among those who hold the fundamentals of christian truth for religious, and not for political purposes, there is not discoverable the vices which the Saviour, in the exercise of his personal ministry, unmasked, and denounced—hypocrisy and covetousness. If there be zeal without knowledge, it is attended with sincerity, conscientiousness, and general, and for the most part, exemplary moral rectitude.—The elements of a more pleasant and fruitful state may be seen evolving themselves from the chaos by which we are at present surrounded.

It is deeply to be regretted, that at a period when a general pestilential visitation is expected, and the minds of men are in some measure prepared for moral cultivation, all classes of evangelical Christians cannot unite in one *combined* and vigorous effort in the field which demands their labour, and affords the promise of an abundant harvest. The obstacles, however, to such a desirable co-operation lie much deeper than any temporary divisions and ephemeral controversies.—They lie in the deep and broad foundations of those antichristian structures which recently bid bold defiance to every assailant, but which now tremble to their base before the ruthless infidelity which has been maturing under their baneful shade. While clouds are ominously rising in different quarters of the Heavens; while lurid meteors are passing to and fro, each one admired and extolled by some little party of star-gazers, as though it were the sun

which is to enlighten the world; while the fitful gusts which usually precede a tempest are heard, there is an urgent call for deep humiliation, and fervent and united prayer.—But there is no reason for despondency; a bow appears in the cloud.—Its sublime and beauteous arch encompasses the earth.—It is a token of a covenant well ordered in all things and sure, and which stipulates that God's way shall be known upon earth—his saving *health* among all nations. Since judgment is his strange work, and mercy his delight, faith, resting upon exceeding great and precious promises, may gather grounds of encouragement even from the ravages of the most

destructive pestilential messenger which he ever commissioned to visit the earth. No longer are the wonders of his hand to be performed upon a narrow and contracted scale.—Widely has he scattered death; still more widely has he already scattered the incorruptible seed of a new and spiritual life; still more abundantly will he bestow the genial influence which shall make it spring, and bud, and blossom, and fill the world with fruit. “Let the people praise thee, O God, yea, let all the people praise thee, then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.”

Sunderland.

S. S.

EXTRACTS FROM GESENIUS' HEBREW GRAMMAR.

No. III.

Of the Letters and their Pronunciation.

THE Hebrew alphabet, (as already remarked,) consists entirely of consonants; of which three, however, have a vowel-power. They are 22 or 23 in number, according as we count *w* and *w̄*, one letter or two. They are read from right to left, and are as follows:

(The Letters being arranged according to the common order, are here omitted.)

Obs. 1. The present form of the letters, called the Chaldaico—Quadratic, or Assyrian form, appears, as its name and Jewish tradition indicate, and as its affinity to the Aramaic character confirms, to be of a recent and Aramaic origin.* At an earlier period, it is

probable, the Hebrews used that character which we still find on Jewish coins of the Maccabean age, and which has a resemblance to the Phoenician.

Obs. 2. The names denote sensible objects, to which the original form of the letters bore a resemblance. Thus *beth*, a house; *gimel*, a camel; *ain*, (which in the old alphabet resembles O,) the eye. Of a few the etymology is doubtful, as of *he*.—From the Phoenicians also, the name and form of the letters passed to the Greeks, (*Aleph—Alpha, &c.*;) so that the twenty-two letters of the old

coacta, gens Judaica ingentem sublit metamorphosin; quotidiana enim cum Chaldaeis et Assyriis consuetudine, novo idiomatici ac scribendi generi ita adsuavit, ut non multo post captivitatem tempore, sacros quoque nationis libros, characteribus Chaldaicis transcriber fuerit necesse, quam Phoeniciis characteribus exaratos, viz. ullus amplius legere poterit. Hanc novorum characterum substitutionem vetus apud Hieronymum et Talmudistas traditio Israe adscribet.”—*Fessleri Inst. Ling. Orient.* p 40.—A.

* “ Postquam maxima gentis Hebraeae pars, antiquas ad Jordanem sedes lingue, et cum illis ad Euphratrem et Chaboram commutare a Nebukadnezzar fuisse

Greek alphabet, as far as T, correspond in order, name, and form to the Phenicio-Hebraic alphabet.*

Obs. 3. The ancient pronunciation may be gathered, partly from the pronunciation of the allied dialects, partly from the affinity and interchange of certain letters, and partly from the writing of Hebrew names in the Greek letters of the LXX. The fine distinctions of sound among the gutturals and the sibilants, are for our organs irrecoverably lost. The pronunciation of the German and Polish Jews is very corrupt; that of the Spanish and Portuguese is better. Of individual letters we may remark, that,

ς is the softest guttural, like the *spiritus lenis* of the Greeks, softer than our *h*,† so that we, unable to sound a half *h*, must omit it in pronunciation. Hence ς simply ἄμαρ.

π has two varieties of guttural sound, which in Arabic are denoted by two letters, distinguished from each other by means of a point. The softer (Arab. *Hha*) is a very guttural *h*, somewhat stronger than the French *h* in *héros* *heuter*, [or the English in *harp*, *Harry*;] the harder, (Arab. *kha*, with the point,) is the Swiss or Polish *ch*, roughly expressed from the throat.‡ That the same dis-

* Herod. *Mas. v. 58*, &c. This statement of Gesenius is very confused. In the Greek, there are only seventeen letters preceding *tau*, all of which have corresponding letters in the Hebrew. The γραμματα φοεινηκηα of Herodotus were fifteen in number, to which nine were subsequently added. See *Thierack's Greek Gram.* by Sir D. K. Sandford, p. 23.—A.

† The German *h* is a soft aspirate like our *h* in *cohabit*, *inheritance*, &c.—A.

‡ The Arabic *Hha*  is like the *ch* of the Scottish in *licht*, *sicht*, &c.; the *Kha*  is like the Welsh *ch* in *Cylch*, a circle, *Drychu* to look, &c.—A.

tinction anciently obtained in the Hebrew, is evident from the fact, that very many primitive words of quite different significations, in which it occurs, could be discriminated in pronunciation only by this letter being sounded *hard* or *soft*, as ρ *khaphar* to dig, ρ *khapher* to blush. It is not probable, however, that this distinction was ever marked so clearly as that between ρ and ρ; and with us it must be entirely omitted, and the letter sounded in all cases as a guttural *ch*.

ρ is softer than π, and is pronounced more in the fore-part of the mouth, the latter more from the throat. The former is also an aspirate. (See *Obs. 3.*)

τ is simply *ds*, but with a prevailing hissing sound like the Greek ζ, so that our organs cannot distinguish it from *s*. The ρ is a soft *s*; the ρ a harder; though these sounds may have been confounded by the ancients, as the Syriac has only ρ, the Arabic only ρ. Many words, besides, are written with them indiscriminately, as ρ and ρ *to tread or trample on*. Originally ρ and ρ were one letter, as the inventors of writing did not sufficiently distinguish between the sounds of *s* and *sh*. Later grammarians have supplied the deficiency by the invention of diacritical marks.

In the ρ, as well as the π, there lie two guttural sounds, almost peculiar to Eastern organs, and which it is difficult for us to imitate, but far more so to describe. The softer (Arab. *ain*) is like ς, but harsher, and so pronounced, that we draw the breath inwards to the throat, instead of expelling it outwards. The harder (Arab. *ghain*) is a rough guttural *g*, and therefore expressed in Greek by the Γ, as πρωρ, Γορμόρρα. In the

great majority of words, however, it is soft, and we may consequently continue to follow the common practice of omitting it altogether. It is perfectly wrong to pronounce it either as a nasal *ng* or *gn*, or as a deep guttural, *hh*.

Obs. 4. Six consonants, *ת, צ, ב, נ, ש, צ*, are accompanied by an aspiration, which, in certain cases, leaves them. With *ת* and *צ* the effect of this is to us imperceptible; but in *ב*, and the remaining three, the removal of the aspiration changes *bh* (*v*), *ch*, *ph*, *th* into *b*, *k*, *p*, and *t*; thus *שׁבָּה sahabh*, *רָבָּה aph*; but *בָּיִת bayith*, *פָּה pāh*. The *נ* is just the Greek *θ*, and the English *th*; though the Jews of that country often (awkwardly enough) pronounce it like *s*.

Of the Vowel-Letters, and Points.

1. It is a peculiarity of the Semitic dialects, that in them, only three primary vowel sounds, instead of five, can be distinguished. The first is *A* (and *ae*); the second includes *E* and *I*; and the third *O* and *U*. The tones, and their modifications, belonging to each of these primary sounds, are not so strictly discriminated as in our language, being closely related to each other.

2. Hence arose the mode of representing the vowels in writing. As they distinguished clearly only between three primary vowel-sounds, so they wrote, originally, no more; and in representing these, they employed not proper signs, but availed themselves of certain consonants, whose softened enunciation had some affinity to the vowel-sound. In this manner:

• marked the *O* and *U* sound (like the Lat. *V* and old German *W*.)

• the *E* and *I* sound.

• simply *A*, although both in

Heb. and Syr. irregularly (as it were) also other sounds.

These three vowel-letters were used only for the *long* vowel-sounds, and even for this, at one time, not steadily. All the remaining modifications of tone, all the shorter vowel-sounds, and even the decision, whether in a given place the letter was to be a vowel or a consonant was left to the reader. Thus *מוֹת mot*, or *mut*, or *mavet*; *דָּבָר dabar* (a word), *daeber* (a pest) *dibber* (he hath spoken) or *dabber* (to speak), &c.

The imperfection and ambiguity of such a mode of writing is easily perceptible. For this, however, custom and a vernacular acquaintance with a living language tend greatly to compensate, as may be seen from the example of the Arabs, Persians, and modern Jews, who, although a method of more accurately representing the vowels has been discovered, seldom avail themselves of it. And among the old Hebrews, it is highly probable, that so long as their language continued to be spoken, they made use of no other vowel-marks.

3. When, however, the language became dead, and the danger of losing its ancient pronunciation was increased, while the ambiguity arising from such a mode of writing became more troublesome, the plan was adopted of fixing their sound and meaning by inserted vowels or vowel-points, by means of which what was formerly vague became settled and ascertained. Respecting the time when these vowel-points were introduced into the Hebrew text, we have no certain information; but from a collation of other established facts, we may conclude, that they were probably arranged by some learned Jewish grammarians, between the sixth and

eighth centuries of the Christian era. Whether a simpler system of punctuation existed previously is extremely problematical.*

4. It is probable, that the pronunciation of the Palestine Jews was assumed as the basis for this vowel-system; and the analogy of the allied dialects is no mean proof of its general correctness; its inventors have laboured to discover signs for the minute modifications of vowel-sounds; even the semi-vowels and involuntary auxiliary sounds, which all languages possess, but none have attempted to write, they have carefully marked. By the same elaboration of the text were produced the reading marks, and the accents.

Of the Vowel-Points particularly.

1. After the introduction of punctuation, at first seven vowels

1. A—sounds u .
 - *Kamets* \bar{a} [aw].
 - *Patach* \ddot{a} .
 - *Segol* \ddot{ae} [ey]

2. E and I—sounds, '
 - *Zere* \bar{e} [ay]
 - *Segol* \acute{e} and *e balans*,
 [blatant, like the cry
 of a lamb]
 - *Chirch* \acute{i} [ee]
 - *Chirch* \bar{y}

3. O and U—sounds, '
 - and - *Cholem* \bar{o}
 - *Kamets*—*Chatuph* \ddot{o}
 - *Schurck*, \bar{u} [oo]
 - *Kibbutz*, \bar{u}

* This opinion I do not mean to dispute; but some respect is due to the testimony of Hieronymus (*Comment. in Jes. v. 9*; *ib. xxx. 26*; *Quæst. in Genes. xxvi. &c.*;) and the Talmud (*Tract. Nedarim* 53, 1 *lin.* 37, &c.) in favour of the existence of vowel-points of some sort as early as the first or second century. The whole inquiry is too much a *questio vexatissima* to be entered upon here. The reasoning of Eichhorn appears the most correct and convincing, and may be confidently referred to by those who are curious upon this head, and can master his sentences; *vid. ejus Einleitung in das A. Sect. I. § 68.* I see a tract upon the same subject by Tychsen, a learned orientalist, and published in the *Repertorium für Bibl. & Morgenländische Literature*, Tom. III. p 102, frequently referred to with much praise.—A.

were reckoned; the number was afterwards, by the Jewish grammarians of the middle ages, extended to ten, five *long* and five short, as shown by the following table—

*Long Vowels.—Short Vowels, (and
 ancipites,) (as in the common
 Grammars.)*

2. In this arrangement the division is made according to the analogy of the Western tongues, and is, therefore, liable to lead us into mistakes, inasmuch as *Segol*, *Chirek* *parvum*, and *Kibbutz*, [which are placed in the second column,] may be also long. A much better arrangement, and one by which a much clearer insight into the order of the Hebrew vowels is obtained, is that which divides the points into three classes, corresponding to the three primary vowel-sounds, * viz.

3. By this arrangement, is seen how the several vowel-points are derived from the three primary sounds, and how they serve for the more accurate determination of the three vowel-letters. The sounds belonging to one class are called

* As the German vowels do not in general correspond to the English, I have added, where necessary, what I conceive to be their equivalents in our tongue. I have taken the liberty, also, of adopting the marks \acute{e} first introduced by Dr. Maltby, to mark the quantity of the Greek *ancipites*, instead of that used by Gesenius (\ddot{e}) not only as neuter, but as more aptly expressing the fact, that though the vowel is sometimes long, it is generally short.—A.

cognate [or homogeneous]. When a vowel-letter has its sound determined by a point, it is said to be *quiescent in them*. Hence **אַ**, **וַ**, **יַ** are called *litteræ quiescibiles*. Thus **וַ** is quiescent in *chirek* **וָ**, *Zere* **וֹ**, and *Segol* **וַ**; **וָ** in *Cholem* **וָ**; and **וֹ** properly in *Kamets* **וֹ**, and *Segol* **וֹ**. These vowel-letters have been named the *mothers of reading* (*matres lectionis*), or the *pillars* (*fulcra*) of the points; it would be more to the purpose to say, that in order to their coalescing with the vowel, they are softened and flow into it.

4. Where a vowel is to be pronounced, however, there does not *always* stand a vowel-letter in the text; this only takes place with the long vowel-sounds, and not always even with them. Where the point stands without the vowel-letter, the syllable is said to be *defective*; where it has the letter, the syllable is *complete*. In general, it may be observed,

a Every completely written vowel (with a few exceptions) is long.

THE MAGI AT BETHLEHEM.

WHEN Israel's King the Sages sought,
Gifts, regal and divine,
Pure gold and frankincense they brought,
What offering shall be mine?
For I would bring an offering too,
To Him, to whom my all is due.
No more a babe and wanderer here,
I cannot visit thee;
Yet, though in heaven's exalted sphere,
Accept a gift from me;
Though truly it is little worth,
And offer'd by a child of earth.

Homerton.

b The vowels **A** and **E** have only occasionally their *matres lectionis* by them; the long **I**, **O**, and **U** almost always. c Of these last, however, the orthography varies greatly; and the insertion or omission of the **וָ** and **וֹ** seems to depend very much on the will of the writer. The shorter form is used chiefly in increments to save writing; as **מַמְ**, with a suffix **מָ**, &c. In the later writers of the Old Testament we generally find the complete, in the older the defective form.

5. When the *littera quiescibilis* is not preceded by a homogeneous vowel-point, as **וָ**, **וֹ**, **וַ**, **וִ**, in the cognate dialects a diphthong is the result; but in Hebrew the letter is sounded as a consonant, thus **וָ** *chaj*, **וֹ** *kav*, **וַ** *goy*. In pronunciation **וַ** is the same as **וָ**, viz. *av*.

Leith, 1st Feb. 1832.

First take my heart, my heart I bring,
With all that it contains;
Thou art my God, thou art my King,
Release it from its chains;
From bonds of sin, oh set me free,
And let me yield myself to Thee.
Each talent thou at first didst give,
I offer to Thee now;
For Thee to act, for Thee to live,
Hear, and accept my vow!
These gifts, unworthy though they be,
Accept them, gracious Lord, from me!

JAMES EDMESTON.

THE ANGEL'S FLIGHT.

THAT mighty angel, to whose hand
The everlasting word is giv'n,
Waves his broad wing o'er sea and land,
And soaring cleaves the vault of heaven.

Not till blest Peace shall spring to birth;
Till Hatred sheath his useless sword;
Not till the nations of the earth
Become the Kingdoms of the Lord.

And say—shall aught oppose his flight?
Aught dim with clouds his flaming scroll?
No!—not till truth with holy light
Shall visit every heathen soul.

American Revival Hymn Book.

REVIEW OF BOOKS.

An Inquiry into the modern prevailing Notions respecting the Freedom of the Will, &c. By Jonathan Edwards, A.M. A new Edition, with an Introductory Essay, by the Author of "Natural History of Enthusiasm." J. Duncan. 12mo.

ALL sciences begin with assumptions. There can be no science that does not require something to be taken as *fact*—as *being*, or as *conceivable*. The assumptions in one science, and that esteemed the purest and the highest, in point of certainty of reasoning, are impossibilities in fact, and mere abstractions. The assumptions in other sciences are observed facts of sense; and why then may not the assumptions in another science be the facts of consciousness? Is moral philosophy the only science that is to be deprived of its birth-right? The reality of conscience is as much an ultimate fact of our nature, as the sense of sight. The reality of a will is as much a fact of reason and of consciousness, as the sense of taste; and a man might as reasonably assure us that we cannot taste, and cannot distinguish between different tastes, as sweet and bitter, as that we cannot distinguish between good and evil, and have no free power of choice. But beyond the fact of consciousness no one can go—no one has a *right to go*. "*Omnia exēunt in mysterium*"—all things terminate in mysteries, said the schoolmen. Coleridge says, "The contrary were indeed a contradiction in terms: for how can that, which is to explain all things, be susceptible of an explanation? It would be to suppose the same thing first and second at the same

time." In all reasoning, therefore, upon the will, we assume something, the proof of which we cannot give; but of which every man may be conscious as a fact. He must find it in himself, or else I can no more reason with him upon its acts, than I can reason with a blind man concerning light. If he cannot perceive light, there can be no sympathy of reason between us upon that subject. But if a man with eyes should deny that there is such a thing as light, and that it possesses such and such qualities, I am bound to disbelieve him, because my consciousness is directly contrary to his assertions. The case is precisely analogous with the human will, and with the essential freedom of it, in every intelligible and conceivable sense of the term *freedom*. If any man deny its existence, or deny that freedom which every definition of *will* must involve—if he tell me that neither the one nor the other can really be found, and that he is unconscious of the thing, or of its supposed quality, I am bound to disbelieve him, because my consciousness informs me of their existence. I cannot prove to such a man their existence, if he is unconscious of it. I must treat him as an irrational. By his denial he excommunicates himself from humanity, and can be no otherwise treated than as a *thing*.

All the controversy which has been raised upon this perplexed subject has arisen from an oversight of the limit which God has imposed upon our knowledge. The will

is an ultimate fact of consciousness. There mystery gives pause to reason. There we should acquiesce in a first principle, and take it as an assumption of moral science, which no man can reasonably question, or desire another to prove to him, any more than that he possesses eyes and ears. Conscience, will, reason, and the existence of moral evil, are all facts of our nature, no more liable to rational doubt than sight, hearing, smelling, taste, and touch. Who requires the mathematician to demonstrate his postulates and axioms? Who asks the chemist to prove the existence of fluids and solids? And why should the astronomer be required to show that there is such a thing as ponderable matter, gravitation, and motion? These are primary facts of sense—the mysteries in which his science terminates: deny them, and they cannot be proved. If you are not conscious of them, they are unsusceptible of proof. The man of science then begins in his assumptions. He has no science for those who will not grant them. If they will go beyond the first facts, they act unreasonably, and remove all foundations of knowledge. They transgress the laws of their own being, and aspire beyond their condition. Omnipotence alone is in possession of the secret which they seek, and by keeping it impenetrable to their reason, he will make them conscious, in the abortion of all their attempts, that there is an impassable boundary between the finite and the infinite reason.

This controversy respecting the Human Will has, perhaps, shown more impressively and painfully than any other, the imbecility of finite reasoning upon the ultimate facts of man's moral nature. Its history might supply more improvement to all parties, than its

continuance. But we have little hope that even the admirable Introductory Essay, prefixed to this edition of Edwards's *Inquiry*, will do much towards producing a temper of resignation to the mystery, or of acquiescence and agreement in the unquestionable facts of our moral economy. Some few of the older and more wearied antagonists on either side may, perhaps, be inclined by it to retreat from the arena, and sit down together under some quiet shade, or on some pleasant mount of contemplation, or shaking hands in the spirit of forgiveness, they may go to labour together in fields of more hopeful and gainful toil. But the younger and fresher men will go on to try their strength for war and victory. However, without speculating further, we must proceed, according to the functions of our proper vocation, to direct attention to the *Inquiry* and the *Essay*.

The *Inquiry* has been long before the world, and we suppose has been generally and attentively read by those who have any taste for the philosophy of morals. It is not for us to enter here into the question of its merits or defects. These have been variously stated, and adversely balanced, from Hume down to the writer of the Introductory Essay. The mere statement of these merits and defects, and of the uses respectively made of them by friends and foes, would form a large chapter. It may suffice at present to observe, that the *Inquiry* stands unanswered, we do not mean uncondemned; but simply, that, so far as our knowledge extends, no answer has ever appeared which has ever proposed to subvert the principles laid down by Edwards; and we venture to say, such an one cannot be rationally expected. We say this, not because we have any

special complacency in the metaphysical portion of Edwards's work : for, in a certain sense, we should feel relieved, if any greater master of reasoning should rise up and remove out of our way the impassable obstacles which he has placed there ; but simply because we believe his reasoning to be both unanswered and unanswerable. The general merits of the work, as a specimen of metaphysical theology, is quite another matter. Upon these we shall not presume to sit in judgment, because a very considerable space would be requisite to do it justice, and because, after all, such are its rare and extraordinary qualities, that we could hardly praise it or blame it too much. We should greatly wonder if its principles or its reasonings were ever fairly overthrown : yet such are the opposite uses to which it has been appropriated, and such indeed the apparent contrariety of its aspects towards truth and error, such its legitimate fruits of good and evil, that we should devoutly rejoice to see its statements so modified, as to be incapable of mischief, and its reasonings so perfected or altered, as to make it comport with the whole doctrine of Christianity, which confessedly at present it does not. It seems, indeed, next to impossible to point out any material vice in the argument, or any fundamental error in the analysis ; and yet the result is not satisfactory. The mind does not joyfully acquiesce in it, as in truth, which always refreshes the spirit, and makes a good man better.

It is, moreover, not to be denied or concealed, that its reasonings have rather tended to reinforce, than to weaken, the objections of the sceptical. It has served to fortify the infidel philosophy, rather than to harmonize and illustrate

the general system of revealed truth. It is, perhaps, to be regretted that the work is, as to the nature of its proofs, of so mixed a character ; for the author draws largely upon the authority of revelation, as well as upon metaphysics. It is, indeed, indubitably certain, that the employment of the author's theory to the support of infidel philosophy was most alien from his thoughts ; and probably, could this fact have been foreseen, it would either have imposed a restraint upon his pursuits, or have impelled him to a much more consummate investigation of the whole subject, in its relations, as well as in its bare abstractness. But as the case now stands, it is, we deem, unquestionable, that he pursued his reasoning either too far, or not far enough. If we must rest in his analysis as a complete and ultimate investigation of facts, then we should say, he has gone too far for the cause of truth and of morals, because he has shown that the human will acts necessarily, or is not free in the sense of the metaphysical philosophers, which signifies independent and unconstrained in its acts, but that it is uniformly influenced by motives which, as a metaphysical truth, applied practically, that is *unmetaphysically*, becomes subversive of the first principles of morals, and of the whole assumed grounds of revelation. This, therefore, was going too far, and has very properly been objected to by divines of the opposite school, though rarely without floundering into difficulties more appalling than those which were sought to be avoided.

Or, if we are to say that Edwards's reasoning is sound and unobjectionable, as far as it goes, but that it proceeds wholly in a single line, and does not take up the parallel and equally certain

line of man's moral responsibility, that it does not even carry its own line out into its ramifications and connexions; does not identify the theory of the will with our moral constitution on the one hand, nor with Christianity on the other; does not show how it melts into the sweet harmony of nature and of God; does not advertise us that this is a mere ray separated by the philosopher's prism, for the purpose of analysis, and made to appear blue, red, or violet, in its detached or refracted state, contrary to the whiteness it assumes in combination; but that in nature it is not separated from the other diverse rays which converge so closely upon it on either side, and commingle so sweetly with it, then we should say, that the *Inquiry* does not go far enough for the cause of morality and religion, and so has proved a mischievous instrument in the hands of enemies.

Those who may have been preserved by it from the confusion and inconsistency of Arminianism, will probably be disposed to rate its value far above the estimate which these remarks might indicate. They will deem its benefits to the cause of Christianity direct and inestimable, especially in reference to the complete system of Calvinism, but its evils they will set down as wilful abuses, as merely incidental, and analogous to the treatment which other great truths, and even the Bible itself, has been subjected to. But, on the other hand, we are bold to affirm that those who have been less influenced by human system, those who have looked most comprehensively at the Bible, and the system of universal truth, those who are more conversant with the writings of philosophers, and with their influence upon literature in general,

and upon the higher order of thinking men, will, perhaps, estimate the benefit of Edwards's labours at a far lower, and the evil at a far higher, amount. It is no easy task to settle the question of results. To supply Edwards's defects, to adjust his metaphysics to the nature and properties of God and man, is a task of far higher difficulty.

The author of the preliminary *Essay* has made a successful effort to nullify the sceptical abuse that has been made of Edwards's principles,—at least so his *Essay* strikes us. He neither attempts to impugn nor to correct the reasoning of the "*Inquiry*." With the metaphysics of the subject, he does not intermeddle, but merely with the method, and with the connexion of the question, as a question of metaphysics, with *common life*, with *theology*, with *the physiology of man*, and with *the higher metaphysics*. He shows that the whole case has not been taken into review by those who have perverted Edwards's principles to evil purposes, and that the entire facts of man's intellectual and moral constitution must be brought into the account, before the theory is applied to any moral or common purposes. He alleges that this, which is a mere metaphysical abstraction, has not the weight of a feather against the principles of moral accountableness. Conscience, responsibility, and volition, he deems facts, and not doctrines. Edwards's reasoning he considers to be founded only on a single item of the case; and though *absolutely* correct, yet not *relatively* so. He compares it to a calculation of the strength and stress of timber, which may be mathematically correct, but practically erroneous. Hence he considers that Edwards committed a

mistake of method, not of reasoning; that his logic was sound, but his induction imperfect, and his method mixed and confused. He observes, at p. 26,

" But, besides the improper mixture of abstract reasoning with documentary proof, the attentive reader of Edwards will detect a confusion of another sort, less palpable indeed, but of not less fatal consequence to the consistency of a philosophical argument; and which, though sanctioned by the highest authorities, in all times, and recommended by the example of the most eminent writers, even to the present moment, must, so long as it is adhered to, hold intellectual philosophy far in the rear of the physical and mathematical sciences. For the present it is enough just to point out the error of method alluded to, remitting the further consideration of it to a subsequent page.

" It is that of mingling purely abstract propositions—propositions strictly *metaphysical*, with facts belonging to the physiology of the human mind. Even the reader who is scarcely at all familiar with abstruse science, will, if he follow our author attentively, be perpetually conscious of a vague dissatisfaction, or latent suspicion, that some fallacy has passed into the train of propositions, although the linking of syllogisms seems perfect. This suspicion will increase in strength as he proceeds, and will at length condense itself into the form of a protest against certain conclusions, notwithstanding their apparently necessary connection with the premises.

" The condition of those purely abstract truths which constitute the higher metaphysics is, that they might (though no good purpose could be answered by doing so) be expressed by algebraic or other arbitrary signs; and in that form made to pass through the process of syllogistic reasoning; certain conclusions being attained which must be assented to, independently of any reference to the actual constitution of human nature—or to that of other sentient beings. These abstractions stand parallel with the truths of pure mathematics.—And it may be said of both, that the human mind masters them, comprehends and perceives their properties and relations, and feels that the materials of its cogitation lie all within its grasp, are exposed to its inspection, and need not be gathered from observation. To such abstractions the artificial methods of logic are applicable.

" Not so to our reasonings when the actual conformation of either the material

world, or of the animal system, or of the mental, is the subject of inquiry. Logic may place in their true relative position things already known; but it aids us not at all (the logic of syllogism) in the discovery of things unknown. Hence it follows, that if an inquiry, the ultimate facts of which relate to the agency and moral condition of man, be conducted in the method that is proper to pure abstractions, and if, as often as the argument demands it, new materials are brought in, unexamined, from the actual confirmation of the human mind, very much may be taken for granted, and will flow in the stream of logical demonstration, which in itself is at least questionable, and which, whether true or false, should be stated as simple matter of fact, and by no means confounded with those unchangeable truths which would be what they are, though no such being as man existed. This error of method—an inveterate one—is as if a mathematician in calculating (for example) the necessary dimensions of a timber which, being supported at its two extremities, was to sustain a given weight, were, in carrying on the mathematical part of his reasoning, to assume the specific properties of timber as an invariable abstraction; or were either to leave out of the process all consideration of the density, compressibility, and tenacity of oak, ash, fir, elm, &c. or were to take certain facts of this sort upon vulgar report, and blend them with his calculations, without having experimentally informed himself of the *physical constitution* of the materials in question.

" In the scientific procedures of the mechanic arts, the ultimate result, whether it be a building, a bridge, or machine, usually combines *three* perfectly distinct and independent series of truths, or classes of causation; namely, 1st, the *mathematical* relations of extension or number; 2d, the *mechanical* laws of gravitation, motion, friction, &c.; 3d, the qualities and properties (in part mechanical, in part chemical) of the several materials that are to be employed or wrought upon.

" Now these distinct principles or truths must be separately considered; and each in the *method proper to itself*; and must then be combined in the single result. It is thus alone that the arch can be made to sustain itself and its intended burden; that the roof will rest on its plate;—that the engine will perform its complicated part; or the simplest implement execute its destined drudgery.”*

* “ The pendulum-spring of a watch is a very nice instrument, and one in the construction of which *three sciences*, besides

The author shows, at great length, and with admirable ability,

manual skill, are called in to give their aid. In the first place, the due action of the shining thread, which maintains the oscillatory movement of the balance-wheel, depends upon its conformity to the mathematical conditions of the spiral curve. Then must be considered the doctrine of elasticity, '*ut tensio, sic vis*,' and the mechanical laws of motion, which are to determine the necessary proportion between the thickness of the spring and its length; and then, too, the very delicate calculation of the taper, as connected with the kind of escapement with which it is destined to act,—one kind of escapement requiring a spring of equal bulk throughout, while the more accurate kinds demand a diminishing substance from end to end. The third science implied in the proper construction of this little agent, is that which teaches the method of imparting to the rude metal of which it is formed, its elastic property, and of tempering it in the due degree. In fact, both chemistry and metallurgy are concerned in this business; and in the manufacture of steel for watch-springs, much of that peculiar or workshop knowledge is demanded which is not to be found in books. Now, the exact movement of the pendulum-spring is that *ultimate result* which brings to a point, if we might so speak, the converging lines of several distinct sciences. Who shall estimate the confusion that must arise from an attempt to treat as one these several calculations and processes, which are *essentially different*, and which must be held apart until they are combined in the various conditions of the spring?

"That practical science which relates to the **STRENGTH OF MATERIALS**, in like manner combines the principles of several sciences. Let the problem be, to determine the necessary breadth and depth of the girder of a floor, that shall sustain a given weight, the length of the span also being given. Now, these dimensions are not to be found without having recourse, *first*, to the higher mathematics, or those purely *abstract* truths which are independent of all the laws of the actual world, and which would be what they are, although there were no such principle as gravitation, or no material system. In the next place, this law of gravitation must be understood, in order to find the point of the strain, as well as the true proportion between depth and breadth. And, *lastly*, the *peculiar properties* of the several species of timber

how much of omission and oversight there is in such strictly metaphysical arguments as this, how

must be precisely known, and *known by experiment*. The proportion between depth, breadth, and length, will vary, as the compressibility, cohesive force, toughness, &c of oak, fir, &c., or of the several kinds of oak or fir vary. British, Riga, Norway, American oak, will give each its precise dimension to the girder; and it is not the *mathematician*, but the *naturalist*, who must inform the practical man on these points. (See Tredgold's 'Elementary Principles of Carpentry,' sec. x. on the *Nature and Properties of Timber*. The same able writer's *Treatise on the Strength of Iron* affords a multitude of instances of a similar kind. See also Barlow's 'Essay on the Strength and Stress of Timber.')

"Now, let it, in these cases, be supposed that the mathematician, dogmatically confident of his demonstrations, were (and this is in fact the fault of the earlier mathematicians, and not seldom of Leibnitz,) to determine the problem above mentioned, *as if it were a pure abstraction*, or, if he referred loosely to certain vulgar facts concerning the strength of timber, were neither to make experiments of this physical kind, nor to swerve at all from his mathematical processes in regard to them:—in this case all his products must be erroneous. Or, though correct *mathematically*, they would be inapplicable to the real world, and useless, or worse than useless, in practice. It is but of late that these cases of **COMPLICATED PRINCIPLES** have been made matters of science. We must not wonder, therefore, that, within the hazy precincts of intellectual philosophy, distinctions and *separations* of a parallel kind have scarcely at all been regarded. Now, to return to the instance before us, of the 'Treatise on Freedom of Will,' the argument is, *in the main*, abstract, but not purely so; for, besides the admixture of Scripture proofs, the physiology of the human mind is taken up, as its material or subject, and yet *far too loosely and vaguely* to satisfy those who look at human nature as an object of natural philosophy. Or, to refer allusively to the illustration above given, Edwards is an accomplished *mathematician*: but he thought little, or did not take into his calculations, the difference between *oak* and *fir*. His 'Treatise on the Will' is, to a true philosophy of human nature, as the demonstrations of Leibnitz—*Demonstrations Novae de Resistentia Solidorum*—are to modern mechanical science."

incompatible their results are with the ultimate facts of human nature, and how fatal such a method of reasoning would prove in other departments of science. The application which the sceptical philosophers have made of Edwards's principles, he proves to be adverse to the true method of philosophising, and consequently, in its results, utterly subversive of truth. He considers that all the other facts in man's intellectual and moral constitution, to which these philosophers should have attended, are at variance with their inferences from the reasoning of the metaphysical divine. Hence he maintains that a true and perfect theory of our moral nature cannot be found in Edwards's principles alone, nor be made compatible with them, if the metaphysical abstractions on which they depend, and in which they mainly consist, are to take the place of those practical truths of which our consciousness alone informs us.

The fact that man is a moral and responsible agent, is as much a matter of consciousness as that he is a rational and sentient being. This fact ought not to be assumed in one department of human actions, and denied in another. It must either be assumed in reference to all the bearings of all our actions, or denied wholly. If the reasoning of the sceptical philosophers is just, then half the words in every language may be expunged as void of meaning, and the whole system of civil and social legislation abandoned as an absurdity. For as long as men treat one another as responsible, and appeal to any common tests of right and wrong, whether internal as conscience, or external as written law, so long it is impertinent and contradictory to reason against will, conscience, choice, and liberty of

action. It is, in short, quite impossible for such philosophers to be consistent. They say and unsay in the same breath; they assume and deny the same things; they cannot speak nor act without conceding that man has a will, and that that will constitutes him a moral being,—an agent not by necessity, but by choice, and, therefore, responsible for all such actions as involve an act of the will; they may be defied to reduce their theory to practice in common life, or even to act upon it uniformly themselves. Their own consciousness, their own actions, as well as the whole conduct, language, and laws of mankind, loudly and universally give the lie to their metaphysical dogmas. The author of the *Essay*, moreover, shows how very insecure and unsatisfactory are all the reasonings of philosophers upon ethical and metaphysical questions, owing to the imperfections of language. Our knowledge of the mental constitution is yet unripe; and, therefore, we have no fixed and inviolable signs for our ideas,—few and imperfect as those ideas are,—and hence the inferences deduced from such unstable premises should be held with great suspicion, and be kept in abeyance from the sphere of practical morals; that in short to allow them to interfere with the established and universal facts of our intellectual constitution, is like allowing *a priori* reasonings in physical science, to weigh against the reality of observed and unquestionable phenomena. This part of the present *Essay* is ably executed, and worthy of warm commendation. We think, indeed, that the whole is a masterly, though, perhaps, a hastily executed defence of the great and true principles of human responsibility, which have undoubt-

edly been interfered with, and injured by the metaphysics of President Edwards. The anonymous author of the *Essay* has ably shown the impertinence, as well as the inconsistency, of applying the metaphysical theory to the grounds of practical morals, but he has made no attempt at the great *desideratum*, (for such we must still consider it, notwithstanding the author's negative to its connexion with theology and Christian doctrine,) we say the great *desideratum* of harmonizing the reasonings of the metaphysician with the revealed system of Christianity. We are sure there is no real discrepancy between the true metaphysics of the subject, and the revealed doctrines of the gospel; and why should not their accordance be a matter of interest to theology? It is so; and it is universally felt to be so, not only by those whose studies are professionally led in this direction, but by multitudes who know little of philosophers or their writings. We grant that the author of the *Essay* has thrown a very powerful and seasonable defence around the foundations of Christian morals, and has reconciled us to prefer our own common sense view of the Scriptures, to the subtle abstractions of the philosophic divine; but since we cannot deny the doctrine of necessity in Edwards's sense, nor doubt the reality of liberty in the popular sense, we confess, we should have been more gratified by an attempt to bring out into a clearer light the harmonizing principle of these seeming contradictions, than we are, by the mere effort to neutralize this influence of theory upon practice.

We cannot agree with the author as to the impertinence of metaphysical inquiries to theology, or of this particular inquiry to the

Christian system of morals. It may be granted, indeed, that Edwards's theory of volition, or any other metaphysical analysis, if it do not comport with the true and attested system of duty and faith, should be kept from interfering with our sense of duty, and with the entireness of our faith: but that still, in so far as science, of whatever kind, is admitted to be sound, we should neither repudiate nor condemn it, but seek a solvent for the difficulties, a medium for reconciling and uniting the hitherto irreconcilable facts and reasonings. Let not the results of metaphysical speculation be put into an opposite scale, either with human consciousness, or with the dictates of the documentary religion, to nullify or counteract them in whole or in part. These are two witnesses whose depositions agree well together, and when the deductions of metaphysical philosophy comport not with either or with both, let the probability of error be charged upon the human theorist, and let his system await future correction and improvement; but let us look for and desiderate that full *éclaircissement*, which will ultimately place consciousness, revelation, and philosophy, in a state of perceived harmony. This consummation, if it be still denied to the progressive advancement of human knowledge and understanding, will assuredly attend the issue of the divine dispensations, and will doubtless form an important and essential ingredient in the benedictions of the happy, and one of the elements of that intellectual punishment to which the disobedient will be consigned.

The author observes, in reference to the importance of the question in hand to theology and Christian doctrine:—

"All venerable usages, and all venerable notions, backed by the very cordial acquiescence of atheists and infidels, answer in the affirmative; and agree in acknowledging that the controversy involves the very existence of religion. But does common sense authenticate the same decision? Does the analogy of the *real sciences* approve it? Will the sounder views and better feelings of a future and happier era of Christianity consent to it? We venture to give the negative to these interrogations; and are bold, moreover, to predict, that the very next race of divines, our own sons and successors, will reject as a sheer absurdity, and as a preposterous pedantry, that practice and opinion on this subject, which has stood sanctioned by the approval of all theologians, and all philosophers, of all ages."—pp. 42, 43.

This is not of a piece with the usual cantion and good sense of the author, but savours of the dogmatist, and betrays, we think, a defect of calm and comprehensive consideration. The practice and opinion so generally and powerfully sanctioned, we venture to predict, in opposition to the author, will neither be so soon nor so generally abandoned; and as to its *sheer absurdity* and *preposterous pedantry*, he must allow us to say, that instead of our sons and successors exploding the opinion on these accounts, they will never charge it with either absurdity or pedantry; but from all reasonable analogy of the past, and all rational expectation of the future, it may be fairly presumed the divines of the next age, and probably of all future ages, with all the philosophers to boot, will pursue something like the same course as in time past. Certainly they will, if they aim at the same object, a complete and consistent view of the whole economy of human nature, though they may not follow precisely the same method. Who that considers how deeply the principles of philosophy are seated in our very nature, and that superior minds are all natu-

rally metaphysical in their propensities, can expect that such men will ever cease, in this life at least, to attempt the discovery of all the propositions that make up universal truth? Who can doubt that the philosopher and the divine will again often meet in the same person, and that, whenever this surely not unnatural combination takes place, then we may expect to see fresh efforts to reconcile the true metaphysics of nature with the religion and morality of the Bible. It may be true, they will allow less interference with Christian theology than we have done; it may be true they will hold the document which is from heaven more tenaciously than the inferences they have elaborated in the schools; but it is equally certain that they will hold both, and in fact that they ought to hold both. It is quite possible they will greatly surpass us both in faith and in reason; but the great subjects of both will remain, and remain to be investigated much in the same way as now, although we would fain hope, with better success to both. It may be a part of the system of moral probation which the Creator has instituted, to keep the whole race, in this life, under the pressure of these intellectual and rational difficulties; and, if so, then the separate studies must still be pursued, the importance of reconciling the one to the other will still be believed, and every master-mind will first attempt it in its own way, before it will be convinced that so severe a discipline must be patiently sustained.

The analogy which the writer of the *Essay* has instituted between the case of geology, and astronomy, and chemistry, will not justify the opinion he seems so anxious to inculcate. The author himself would not recommend the

astronomer and the chemist to scorn the facts which the geologist has observed, nor yet in any sense to deny them; but, as he says, the modesty of true philosophy bequeathes such apparent discordances to the sagacity and industry of a future age. And, if we understand the nature and terms of this bequeathment, it is, not that the next age may ridicule the *absurdity* and *pedantry* of their predecessors, who amassed the facts and pointed out their supposed repugnance; but that they should take up the subject where their predecessors were obliged to leave it, and pursue the conflicting facts by the aid of whatever additional light may fall upon their more advantageous position, till they arrive at the true and perfect harmony of reason, consciousness, and Christianity. We cannot understand why the opinion of all philosophers and divines upon this subject should be thus branded with absurdity and pedantry, when this author himself seems to admit, that as it regards objectors, and as it regards the repose of believing minds themselves, a high and important object would be gained by the discovery of that yet unknown method of harmonizing the truths of metaphysics (for truths they undoubtedly are, if not facts) with the truths of Scripture and the facts of our consciousness, and especially while he seems to imply, or even to suggest, that such a harmony must exist in the perfect knowledge of the Supreme Being, and perhaps even among the higher ranks of created intelligences.

Notwithstanding these strictures, which apply rather to the general scope of the *Essay*, than to the particular passage which gave rise to them; and notwithstanding a great want of condensation and a frequent obscurity, arising from

excessive amplification, still the *Essay* is especially worthy the attention of young ministers. Indeed, readers in general, who may have been perplexed with the difficulties attending this abstruse subject, will be gratified and benefited by the perusal of it. We cannot, however, promise the veteran student, especially if he has made himself acquainted with Truman's "Discourse of Natural and Moral Impotency," any additional light; though even such will be highly gratified by the complete exposure the *Essay* contains of the sceptical perversion of Edwards's principles.

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1. *A Visit to the South Seas, in the United States Ship Vincennes, during the Years 1829 and 1830; including Scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St. Helena.* By C. S. Stewart. M.A. Chaplain in the United States' Navy. 2 vols. small 8vo. pp. 334—358. London: Colburn and Bentley.
 2. *A Visit to the South Seas, &c.* By C. S. Stewart, A. M. edited and abridged by Rev. William Ellis. 1 vol. 12mo. pp. 440. London: Fisher, Jackson, and Co.

THIS is an agreeable and instructive work, which will be earnestly desired by all who have read the author's former volume, "A Journal of a Residence in the Sandwich Islands," that was given to the British public in the year 1828. We notice the two editions of the work before us together, because they have appeared almost simultaneously. The volumes published by Messrs. Colburn and Bentley appear to be designed for the higher circles of society, and we rejoice that the facts and reflections which they contain, are thus likely to be read, we trust very extensively, by a class of persons to whom, from the subjects to which they relate, and the ease and frankness with which they are given, they are adapted to supply information and pleasure. These volumes seem to

comprise the entire work as originally published in America, and are embellished with some neat lithographic prints.

The book as published by Messrs. Fisher and Co. has, we are informed in the preface to the English edition, been slightly abridged by the Rev. W. Ellis, the friend of Mr. Stewart, without materially affecting the substance of the work, who has also prefixed to it a short introduction ; its portable form and reduced price cannot fail to secure for it a favourable reception and wide circulation.

The visit to the South Seas in 1829 and 1830, form a very acceptable addition to the "Select Library," and a suitable continuation of Mr. Ellis's "Polynesian Researches."

The visit to the South Seas was made during a voyage round the world, which the author performed as a chaplain in the navy of the United States of America ; and his volume, besides its characteristic and graphic sea sketches of the storm and the calm, and delineations of nautical life, furnishes a number of interesting facts, illustrative of the character and habits of seamen as well as the beneficial effects of the religious services which the duties of his office required. On reading the following extracts, we are persuaded our readers will feel desirous that appointments corresponding with Mr. Stewart's, were more frequent in the navy and merchant service of our own country.

"A man-of-war is a world in miniature, in which every kind of temper and disposition is to be found.

"The moral field in which I am to labour is confessedly a hard one ; but I am far from being discouraged in attempts to recover, and eventually draw from it, both fruitfulness and beauty. A right use of the means of grace will ever produce in a greater or less degree, both in ourselves and others, their destined re-

sults ; and in the persuasion of this efficacy, I found all my confidence and my hopes.

"A more interesting and attentive audience than that formed by the 500 of our crew at worship on the Sabbath, I have seldom addressed ; and every look, and the whole appearance of the men, after the first sermon I preached, as I passed among them while at dinner, to distribute a set of tracts, plainly told they were far from being indifferent to the services of my office, and regard me personally with feelings of kindness and good will.

"Commodore Thompson informed me at an early period, that it was the desire, both of himself and Captain Smith, to have public prayers daily on board the Guerrier, according to a prescribed, though hitherto disregarded, rule of the naval service. The hour of sunset was fixed on, as the most convenient and most appropriate for the duty ; and the first day the weather permitted it was commenced. A more desirable and salutary observance could scarce be devised ; nor one more pleasing and more impressive. It was well remarked in reference to it, by a principal officer, though not professedly a religious man, that, wanderers as we are upon the deep, separated widely from all the rest of the world, there should be, at least once in every twenty-four hours, a common and appointed time for all to pause in the daily round of occupation, and, as intelligent and immortal beings, to reflect for a moment what we are, and for what created ; what we are about, and whither we are going ; unitedly to join in the worship of our God, and anew commend us to his grace and mercy. It is no common spectacle thus presented by our ship, when, as the curtains of the night begin to drop around us, the busy and varied occupation of so large a company is seen to cease, and at the appointed signal, all, from the highest to the lowest, quietly gather to the altar we have here erected, to offer to Heaven an evening sacrifice of thanksgiving and prayer. It is a noble sight to behold men, thus situated, openly acknowledging to their Maker and to themselves, the high source and destiny of their existence ; and thus, tacitly at least, encouraging one another to lay hold of the joyous hopes of the Gospel.

"To believe it an unwelcome and irksome duty to the crew, is a mistake. There may be individuals who regard it as such, but they are few indeed in comparison with the many, who give the most evident proofs of the interest and satisfaction with which they engage in it. Ten minutes is the utmost limit of the

time thus occupied: the reading of a hymn, or a few verses in the Bible, or the making of half a dozen remarks to prepare the thoughts and feelings for the more hallowed exercise of a short prayer, constitutes the whole. All give the most serious and respectful attention; while a youthful company of some fifty or sixty, the flower of our crew, usually press closely to me with more than ordinary interest. Among them are several professedly religious, and others anxious on the subject; and not unfrequently, the satisfaction they take in the service is expressed by smile of pleasure, as, with the closing 'amen,' they replace their hats, and join their fellows, under the influence of a chastened, if not a devout, feeling.

"From the observations already made on the effect of this regulation, I am fully persuaded that a more powerful auxiliary in the discipline of a ship, could not be adopted, and that this single service, properly performed, would soon be found to do more in promoting the good order of a crew, than all the harshness of the rope's end, backed by the terrors of the cat-o'-nine tails. This is far from being my own solitary opinion; it is that of many of the officers on board. Prayers had scarce been established a week, before one of the most skilful and popular, but at the same time one of the most gay and thoughtless, of their number, in expressing his sentiments on this subject, closed with the following remark: 'Whatever may be said to the contrary, Mr. Stewart, there is nothing like a service of religion in elevating the character of a crew; it makes different men of them, and it is the only thing that will do it.' An opinion in which I fully concur; and were the experiment once rightly made, by every commander in our service, I am fully persuaded the same sentiment would universally prevail.

"No class of men are more open to convictions of truth than seamen, and none more susceptible of religious impressions, except where the demon of intemperance incases the soul with adamant, and

"Harden a' within."

I find no difficulty in gaining access to their confidence; and, in several instances, have met with interested and deep feeling. On a sabbath evening, not long since, while walking the main deck, I perceived an open-hearted young fellow, with whom I had formed some acquaintance, leaning against a gun; and going up to him, said, 'Well J—, how has the day

gone with you?' 'One of the happiest I ever knew, Sir,' was his reply; 'and I heard many of the crew say the same. I never expected such a sabbath at sea; earth can scarce know a better.' Adding, on further conversation, 'When I had been on board the Guerriere several weeks, before you, Sir, had joined us, without any public worship, I began to fear I had made a bad choice in coming to this ship; but I was mistaken; this will be a happy voyage to me; and I believe the time will yet come, when the ship herself will be called *The Happy Guerriere!*' His face beamed with pleasure as he spoke, and I rejoiced to meet one so warm-hearted and seemingly pious.

"I almost daily meet with those more or less interested in the subject. Only a short time ago, while visiting the sick, I observed a middle-aged man following me from cot to cot, but said nothing to him, supposing him an attendant engaged in some duty. At length he spoke, saying, 'There is no comfort for these poor fellows, Sir, but in the few words you may drop them,' adding, while the tears started in his eyes, and his lips faltered as he placed his hand upon his heart, 'they are poor sinners, Sir! and I, too, am a poor sinner; guilty, miserable sinner, Sir! and God in mercy has sent you to preach the Gospel to us. I know well what it is to be weary and heavy laden with sin,' &c. On conversing more fully with him, I had reason to believe that he was sincerely disposed to learn of Him who 'is meek and lowly in heart, and whose yoke is easy, and his burden light.'

"In an adjoining hammock lay a young man, slightly ill, to whom I had the day before given two or three tracts. On asking him how he did, he hid his face in the pillow, and it was some moments before he recovered sufficient composure to say, 'For once, at least, in my life, Sir, my hard heart has been touched; one of the tracts you gave me, that of Charles Grafton, melted my very soul! My parents, too, tried to bring me up in the right way; but I have neglected and forgotten all their advice. It is now six years since I have been near them, and they know nothing of me, nor where I am.' In a long conversation, I endeavoured to convince him of his ingratitude to God his heavenly Father, as well as towards his earthly parents; and left him with the resolution of the prodigal on his lips, if not in his heart.

"The more impressive and melancholy dispensations of Providence have not been wanting to add their influence to that of the means of grace, in inclining

our minds to thoughts of piety. Within the last two days, I have been called twice to perform the saddest office incident to my station, by committing to the deep that which shall be retained in its dark caverns till 'the sea shall give its dead.'

"A funeral is a melancholy and impressive service any where, but particularly so at sea, and on board a man-of-war. There is something more deeply thrilling in the call of the boatswain, 'All hands, to bury the dead, ahoy!' as it passes through the ship, echoed from deck to deck by his mates, than even in the admonitory sounds of the bell of death on shore. And as, for the first time, in obedience to it, I ascended the companion-ladder, and passed through the opening crowd to the side of the ship, where, in the sad preparations of the grave, lay the form of one who at that hour of the day previous had little thought of being then in eternity. I could scarce command my voice, in giving utterance to the sublime declaration of the burial service, 'I am the resurrection and the life, saith the Lord.' The pause, too, preceding the words, 'We commit his body to the deep,' and then the plunge and splash of the lifeless body, as it is launched to its watery tomb, speak in a voice more deeply touching than that sent back by the clod of the valley from the narrow house, when 'dust returns to dust, and ashes to ashes!' in the seemingly more naturalmetry within the churchyard limits.

"The person buried was a young man of the marines. He had been ill for a fortnight, but was at no time thought dangerous, and for the last few days was considered convalescent. I first conversed with him upon the subject of religion ten days ago. In reply to the question, whether he had ever thought seriously of the destiny of the soul, his only answer, and one which he seemed to think abundantly sufficient, as his black eyes filled with tears, was, 'I had a pious mother!' I have seen him daily since, and, though confessedly far from God, he appeared persuaded to cast himself in penitence upon his mercy, and hereafter to lead a virtuous life. Poor fellow! he little thought his end was so nigh. On attempting to sit up, after having been in a quiet sleep, the rupture of an internal abscess took place, and, springing in a convulsion from his cot, he fell dead in the arms of his attendant.

"His was the first funeral; but we had too sad evidence before us, that it was not to be the last. A petty officer was lying at the time in the very jaws of death, and expired the same day. Noble in figure, and of an uncommonly

hardy constitution, he died at the early age of thirty, a sacrifice to drunkenness,"—pp. 13—19.

Speaking of a visit to the British Admiral on board the Ganges, then lying at Rio, he thus notices an incident that must have afforded peculiar pleasure :

"The entertainment was handsome and profuse, consisting of many courses served in plate. I met with a luxury indeed; but it was not, dear H—, in the choice viands of a princely table, but in that communion of spirit in which all true Christians delight; and which, while it forms a strong evidence of the Divine origin of our religion, is, to those who have tasted it, one of the sweet pledges of coheirship in the joys of eternal life. In — I found a most warm-hearted and tender follower of Him who is meek and lowly; and, both before and after being at table, had delightful conversations on topics with which 'a stranger intermeddleth not.'”—p. 35.

"True piety is lovely, wherever seen; it irresistibly throws interest and dignity around the most humble and most obscure; and when it beams brightly in the noble and the brave, it imparts a double lustre to all their honours and their fame. O that it were an ornament more frequently found in the navies both of America and England; and that there were more, in the services of both, whose high ambition it should be, to add to every other attainment, the spirit which alone can enable them to triumph over 'the last enemy,' and, when every earthly laurel will fade, to exclaim, 'I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day!'”—p. 36.

From the interesting notices of Brazil, where the author met an esteemed countryman, Dr. Walsh, chaplain to Lord Strangford, we can only extract his account of the opening of the Cortes, by the Emperor in person. Having described the building, decorations, throne, members of the legislature, &c. Mr. Stewart proceeds—

"Precisely at one, the hour appointed, Don Pedro, preceded by two officers, and followed by the cabinet and the whole cortes in procession, entered the farther

end of the hall. Having to walk the whole length of it towards us, before reaching the throne, we had time for a deliberate survey of him. He was in full coronation attire, wearing the crown, and bearing the sceptre. The crown is lofty, of a beautiful antique shape, and one of the richest in the world. Except the cap of green silk velvet, and the band or rim of gold, it seemed one mass of diamonds. Around the neck was a Spanish ruff of lace, and beneath it, in place of the ermine in other regal attire, a deep cape of the bright yellow feathers of the toucan, a splendid Brazilian bird. This cape was a part of the dress of the ancient caciques of the country, and was, with great propriety, retained in the coronation paraphernalia, on the establishment of the empire. It is very like the feathered capes of our Sandwich Island chieftains. Beneath was the robe of green velvet, lined with white satin, the whole gorgeously embroidered with gold. A recollection of some of the dresses in David's 'Coronation of Josephine,' will give you the best idea of this, as it swept far behind him. It was supported at a distance of ten or twelve feet, by a couple of pages, who, as the emperor became seated, cast it on one side, leaving it widely spread over the steps of the throne. His under dress was of white satin embroidered with gold, high military boots, gold spurs, and a diamond-hilted sword.

"The loftiness of the crown, and general effect of the dress, made him appear tall, though his person is only of middle height, but stout and finely formed. His step was long, firm, and deliberate, and more artificial, I should think, than essential to true dignity; while the expression of his countenance, and whole air, were decidedly haughty. This was probably attributable to an ill mood, arising from circumstances connected with the special session of the legislature about to be opened.

"As soon as he was seated, a private secretary, kneeling on a step of the throne, presented a rich portfolio, containing a single sheet of letter-paper, on the first page of which was the imperial speech. He read it in a distinct, emphatic, and dignified manner; and in less than five minutes, descended from the throne, bowed again to the ambassadors, and left the chamber in the same manner he had entered."—pp. 29, 30.

After making the passage of Cape Horn, our author visited Valparaiso and Lima, and the accounts which he furnishes of the scenery, sea ports, manners, and customs of the inhab-

bitants, and the incidents that occurred during his stay, are neither less varied and interesting than those of the ports at which he touched on the Atlantic side of the continent: the memorials of the awful catastrophe which occurred nearly a century ago, noticed in the following passage, must have made a deep and painful impression on the minds of the spectators. After describing the castle and fortresses of Callao, he continues:—

" Recrossing the drawbridge, directed our way to the site and ruins of 'Old Callao,' on the point adjoining, which was utterly overwhelmed by the great earthquake of 1746; a calamity among the most fearful of its kind on record, by which the whole population perished in a moment, and the sea, like a mountain, rolled in upon the ruins, burying much of the shipping in port beneath the mighty surge, and bearing a frigate on its waters two miles and more into the country."—pp. 121, 122.

" The whole surface of the ground, for a wide extent, is broken and distorted by the tops of houses and churches, whose foundations are far beneath; and sections of walls are here and there seen, in the inclined position in which they were caught by the gaping earth, as they fell under its agitations; while bones and ashes are widely strewed around.

" Not satisfied with the exhibition which these desolations of the ancient catastrophe still present, the passing generation has added a horrible deformity to the scene, by making these ruins the receptacle for the unburied bodies of the hundreds and thousands who have perished by famine and by sword in the political convulsions of the last ten years, within and around the neighbouring castle. Heaps of skulls and broken skeletons are clustered on every side, while entire bodies, shrivelled and dried like a mummy, with the clothes in which they were shot or cast down still clinging to them—from the once showy uniforms of the officer and soldier, to the rags and tatters of the beggar, with here and there a winding sheet—lie scattered abroad in sickening confusion and deformity! The scene was too horrible to witness, and almost too much so to describe; and we hastened from it to the beach, on the side of the point open to the full swell of the sea."—pp. 123, 123.

Our author's course was next di-

rected to the Washington Islands, the northern cluster of the Marquesas, the most easterly group in this part of the Pacific, and about eleven hundred miles to the north east of the Society Islands. The description of the wild and varied scenery of these fertile and comparatively unknown islands, represents them as equal to some of the most romantic portions of Polynesia; and in reference to the habits, usages, characters, and present state of the inhabitants, Mr. Stewart has furnished a mass of information interesting and important. He has supplied facts too which will add to the store, which our readers already possess, for enabling to trace to their true source, the aspersions which are cast on the Christian missionary, and the false accusations which are often employed to conceal the most flagrant acts of violence and robbery. Respecting the latter, having noticed the uneasiness manifested by one of the chiefs, on the entrance of a French vessel to one of their bays, he proceeds:—

“ Some time since, a French vessel came to anchor at that valley. The commander found some difficulty, from the existence, it appears, of a real scarcity, in procuring as large a quantity of live-stock as he desired, and applied to the Taua, for the interposition of his authority, in obliging the islanders to furnish him with more than he had yet secured. This he was either unwilling or unable to do, or exerted his influence in vain; on which, the Frenchman ordered him to be seized when on board, and had him bound hand and foot to the mainmast—his arms and legs being passed round it, and tied in such a manner, that his whole weight hung upon the ligatures—and told him he should not be released till forty hogs were brought to the ship. This took place early in the morning. In the course of six or eight hours, by great exertion, the required number, including animals of every size, was collected; when the captain, in place of releasing the old man, demanded twenty more before he would unbind him. It was not till night that these

also were gathered from the interior, by seizing them wherever they could be found, and despoiling the whole valley of almost every animal of the kind. Thus, after being in torture the whole day, the prophet, “*make on!*” “*dead!*” as in a pathetic tone he expressed it, at the same time shutting his eyes, letting his head drop on his chest, and his arms fall lifelessly beside him—“*make on i te cha a te poee!*” “*dead with pain and hunger!*” was unbound, and permitted to go on shore, without any remuneration for the indignity and misery he had suffered, or pay for the hogs received.

“ The Frenchman gained his object. But what was the consequence? The next morning, a boat from the ship, with an armed crew, approached the shore for water. Not perceiving any natives, they came carelessly to the beach, and were just preparing to land, when a volley of musketry was poured among them from the nearest thicket; and one man fell dead in the surf, while two others were so severely wounded, that the boat barely made an escape to the ship. The captain thought it prudent, no doubt from the disabled state of his crew, to weigh anchor and make sail immediately, and thus avoided further peril to himself: but only after having been directly necessary to the murder of one of his own men, and having insured, as it were, the utter massacre of any hapless crew of his countrymen, who, unsuspecting of just ground for fear, might commit themselves, or be unavoidably subjected by accident or distress, to the power of those thus wantonly rendered implacable enemies.

“ I fully believe this to be only one of ten thousand instances of oppression, insult, and cruelty of a similar or far more infamous character, which would form a part of the true history of the intercourse of civilized man with the islanders of the Pacific, could it be laid before the world. Besides all that I have myself known and heard on this point, there is enough on record, furnished by various voyages, to confirm me in the opinion. And it is in such aggression and barbarity, on the part of civilized and nominally Christian men, that more than half the reputed savagery of the heathen world has its origin. The white flag of France is far from being the only one thus stained. Nor can the charge be confined to the comparative insignificance of a petty trader. Ships ploughing the sea for purposes of discovery and science, and even the stately bulwarks of Britain and America, sent forth to sweep the surface of the ocean in search of piracy and outlaws, and every injustice and oppression, must

share in the opprobrium; for there have been commanders, who, in place of pursuing the kind and Christian policy of a Byron of the Blonde, and a Jones of the Peacock, in their intercourse with the Polynesians, have deported themselves, in some instances at least, in a manner to shroud the stripes of America in reproach, and to tinge the proud banner of Britain with a double die.

"But the facts on which this assertion rest, seldom reach the public ear, or meet the public eye, unless it be in a version somewhat similar to that which we may rightly suppose the Frenchman, in the case above related, to have given of the circumstance, communicated to us with all the freshness and feeling of just indignation, on his arrival at some one of his native ports. 'The ship —, commanded by —, has just entered our harbour, from a long voyage in the Pacific ocean. She has been peculiarly unfortunate in the loss of several of her crew at the Washington Islands, where she touched at Nukuhiva for refreshments. The islanders, it appears, are a very treacherous and ferocious people; a boat, sent on shore for water, was suddenly attacked by a party in ambush, and unhappily one of the crew perished, and the rest barely made their escape after being severely wounded.' "—pp. 194—197.

The account of the visit to these islands, occupies about one-fourth of the book, and to it we must refer our readers for the instruction and satisfactory intelligence it contains.

The Georgian and Society Islands were next visited, and the work before us brings down our intelligence so late as the autumn of 1829. The notice of these islands, though brief, is highly satisfactory, and confirms the accounts already given to the public in the journal of the Deputation from the London Missionary Society, and the Polynesian Researchers of Mr. Ellis. The missionaries in these islands have been the subjects of the most ungenerous and false insinuations; that the charges brought against them of making the people worse, &c. are groundless, we think will be evident from the following letter,

which Mr. Ellis has inserted in his introduction, and which is sufficient to shield his brethren from a thousand anonymous accusations.

"When his Majesty's ship *Comet* reached Tahiti, in the month of April last, differences of a political nature existed between the queen and the governors of the island, which threatened an open rupture between the parties. The commander of the *Comet* very laudably used his endeavours to effect a reconciliation, in which he was readily assisted by the missionaries, and ultimately succeeded. The following reply, which he sent to a communication from the missionaries, announcing the restoration of tranquillity, will convey the most satisfactory refutation of the anonymous charges which have been circulated against them.

"*H. M. Sloop Comet, Papeete Bay, April 4, 1831.*

"Gentlemen—I have the honour to acknowledge the receipt of your esteemed letter of the 2d inst. I very sincerely congratulate you upon the amicable arrangements which have been so openly declared between queen Pomare and the chiefs of this island; and that thereby the evils and horrors of a civil war have been prevented.

"Gentlemen, I return you my most cordial expression of thanks, for the promptitude with which you were pleased to make known my sentiments to the queen and her chiefs, upon the existing differences in which I had the happiness to concur with you all; and if they were received with respect, I must sincerely ascribe it much more to the intelligence and ability displayed by you at so momentous and interesting a time, than to any intrinsic merit that my proposals possessed: and it is a circumstance affording me the highest satisfaction, to observe the great esteem you are all held in by the queen and her chiefs, which could not have been obtained but by a faithful discharge of your duties, as ministers of Christ and teachers of our holy religion: and it will be peculiarly gratifying to me, to make known these circumstances most fully to those authorities, whom it is my duty to inform of this transaction.

"Gentlemen, I am joined by my officers, and Captain Walpole, of H. M. 39th regiment, in offering to you every expression of our respect and esteem.

"Gentlemen, "I have the honour to remain, "Your obedient, faithful, and humble
(Signed) "Servant,
"ALEX. A. SANDILAND, Capt."

Eighteen days after leaving Raiatea, one of the Society Islands, the summit of Mounakea, one of the snow-covered mountains of the principal of the Sandwich Islands appeared within sight. Among these islands, the scenes of his missionary labours, Mr. Stewart remained about two months, which he spent, as might be expected, very pleasantly in the society of his former companions and friends. The details which his work contains of the rapid improvement of the inhabitants in civilization and religious knowledge are scarcely less astonishing than delightful. The following account of the first Sabbath he spent among the people, and which was passed at Byron's Bay, will, we feel persuaded, afford our readers peculiar satisfaction.

"It was near twelve o'clock when we went on shore; the captain and first lieutenant, the purser, surgeon, several of the midshipmen, and myself. Though the services had commenced when we landed, large numbers were seen circling the doors without; but, as we afterwards found, only from the impracticability of obtaining places within. The house is an immense structure, every part of which was filled, except a small area in front of the pulpit, where seats were reserved for us, and to which we made our way in slow and tedious procession, from the difficulty of finding a spot to place even our foot-steps without treading on limbs of the people, seated on their feet, as closely almost as they could be stowed.

"As we entered, Mr. Goodrich paused in his sermon till we should be seated. I ascended the pulpit beside him, from which I had a full view of the congregation. The suspense of attention in the people was only momentary, notwithstanding the entire novelty to them of the laced coats and other appendages of naval uniform. I can scarce describe the emotions experienced, in glancing an eye over the immense number, seated so thickly on the matted floor as to seem literally one mass of heads, covering an area of more than nine thousand square feet. The sight was most striking, and soon became, not only to myself, but to some of my fellow-officers, deeply affecting.

"I have gazed on many worshipping assemblies, and of every variety of charac-

ter, from those formed of the high and the princely, with a splendour and pageantry of train befitting the magnificence of the cathedrals in which they bowed, to the humblest 'two or three' who ever came together at a place 'where prayer is wont to be made.' I have listened with delighted attention to some of the highest eloquence the pulpits of America and England of the present day can boast, and have watched with sympathetic excitement the effect produced by it, till all who heard were wrapt into an enthusiasm of high-toned feeling, at the sublimity of the theme presented. I have seen tears of conviction and of penitence flow freely as if to the breaking of the heart, under the sterner truths of the word of God; and not unfrequently, too, have witnessed, as the annunciation of 'Peace; be of good cheer, thy sins are forgiven thee,' has fallen on the soul, smiles, of hope and joy rapidly take their place: but it was left for a worshipping assembly at Hido, the most obscure corner of these distant islands, to excite the liveliest emotions ever experienced, and leave the deepest impressions of the extent and unsearchable riches of the Gospel, which I have ever known—emotions and impressions derived simply from an ocular demonstration of the power of the word of God on untutored man, which is without a parallel in existing events, if not in the records of history.

"The depth of the impression arose from the irresistible conviction, that the Spirit of God was there: it could have been nothing else. With the exception of the inferior chiefs having charge of the district, and their dependants, of two or three native members of the church and of the mission family, scarce one of the whole multitude was in other than the native dress, the maro and the kihel, the simple garments of their primitive state. In this respect, and in the attitude of sitting, the assembly was purely pagan, totally unlike those of the Society Islands already described, as unlike as to one at home. But the breathless silence, the eager attention, the half-suppressed sigh, the tear, the various feeling, sad, peaceful, joyous, discoverable in the faces of many, all spoke the presence of an invisible but omnipotent power, the power that can alone melt and renew the heart of man, even as it alone first brought it into existence."—pp. 279-281.

"The simple appearance and every deportment of that obscure congregation, whom I had once known, and at no remote period, only as a set of rude, licentious, and wild pagans, did more to rivet the conviction of the divine origin of the

Bible, and of the holy influences by which it is accompanied to the hearts of men, than all the arguments, and apologies, and defences of Christianity I ever read." —p. 282.

While the ship lay at anchor in Byron's Bay, Mr. Stewart, in company with a party of his fellow-officers, visited that sublime phenomenon of nature, which, in grandeur and extent, is perhaps not surpassed among the wonders of our globe, the Volcano of Kiranea. Its appearance and action varied materially from what had been presented during any former visit, and the whole account is peculiarly interesting. Our limits, however, forbid our selecting more than one passage, which is part of a description of the appearance of the crater during one of the nights that the party spent on its borders.

"At night, after some hours of sound sleep, I awoke, and, perceiving the smoke and clouds over the volcano to be splendidly illuminated, hastened with a glass to a point of observation. A very sensible change had taken place, in the liveliness of the seats of fire, in the vividness of the flashings of light, and in the sharpness and force of the sounds from various parts. I had been seated about ten minutes, fixing the field of the telescope on one and another of the cones, and on the lakes and rivers of bright lava, with great delight, when a sudden hissing and mingling of confused sounds, accompanied by a brilliant glare of flames almost directly beneath me, attracted my attention, and led me to direct the glass to the spot. In doing this, I was presented with a spectacle which even imagination itself can scarcely rival.

"The power of the glass was such as to bring the scene seemingly within touching distance, and to make me involuntarily recoil from the apparent proximity to which I was brought by it. A lake, a half mile or more in circumference, and probably but just enclosed, was raging in all the tumult of a tempest at sea. At first, the agitation was perpendicular, precisely that of a boiling cauldron, tossing up masses of the red hot matter, in a bubbling action, fifteen and twenty feet, with a rapidity of motion equal to that of the most heated boiler. Then came a long regular motion from the

south, heaving before it a fiery surf, whose billows rose, and crested, and broke in sheets and spray of fire, like heavy billows sweeping over a reef to the shore! The effect was almost too fearful to be gazed on; and, for a moment, in forgetfulness of the distance and safety of my situation, as billow after billow rose higher and higher, and seemed ready to dash over me; with an exclamation of horror, I dropped the glass, and closed my eyes upon the sight."—pp. 295, 296.

The account of the cascade of the rainbow, of which there is a lithographic print in Colburn's edition, and of other picturesque places which our author visits, make an agreeable addition to our knowledge of the natural beauties of this charming island.

The intercourse between the Captain and officers of the frigate in which Mr. Stewart sailed, and the king and members of the government of the Sandwich Islands, was marked, on the part of the latter, by a propriety, intelligence, and dignity, that declare them to have made no inconsiderable advances in civilization, and in all that can render a rising people respected and respectable. For an account of the state of morals and religion among the people, at this period, we must refer our readers to the work itself; and can assure them that it will amply repay them for the perusal.

After visiting Canton and Macao, and sharing, at the latter, the hospitality of our friend, Dr. Morrison, Mr. Stewart proceeded to Manilla, the capital of the Philippine Islands, of which he has furnished some interesting notices. The following is part of an account of his visit to the house of a native of some wealth.

"The master of the house, a middle-aged man, was in the prevailing costume of the civilized Indians. Pantaloons of striped calico of gay colours, with a shirt of thin grass-cloth, or of a material the peculiar manufacture of the country, said

to be from the fibrous parts of the leaves of the pine-apple, as transparent as gauze, exhibiting the entire contour and muscular action of the arms, shoulders, and chest.

"The dress of the females consist of several garments. The first is a short gown of thin muslin, as transparent as the shirts of the men, reaching scarce below the bosom, and hanging unconfined around the form. Over the petticoat, covering the lower part of the figure, which is usually of dark print, several yards of a striped or plaid calico, of bright and strong hues, is worn, by wrapping it several times round the form. The ankles and feet remain bare; while the great toe, with one or two of its nearest neighbours, is thrust into the point of a long slipper of morocco, velvet, or silk, often richly ornamented, which is slid along the floor or pavement in walking, with a sound that is any thing, in my ear, but the '*dule surrum*' of the Mantuan bard. The head is usually bare; but, in full dress, a fanciful turban of lace or wrought muslin is frequently worn, and also a richly embroidered half-handkerchief, of the same style, over the short gown.

"They are fond of jewellery; and, besides pendants in their ears, bracelets, and necklaces, I have seen the fingers of both the hands of a village belle stiff with diamond rings.

"But to return to our host. We were received by him with great hospitality, in an outer room, where tables were spread with a profusion of cakes and fruit, coffee, tea, &c., and then conducted into another, in the midst of some twenty-five or thirty persons, principally females. The elder ones were in the costume of the country, with their hair turned smoothly back from the forehead, and hanging in a long queue behind, smoking cigars, or chewing the betel leaf and arica nut, with the juice of which their mouths and teeth were deeply stained. Those younger, however, their daughters and grand-daughters, were in European dresses of silk and muslin, with velvet spencers, gold chains, silk stockings, and shoes. No particular introduction took place; and all entered readily into conversation with those of our company who spoke Spanish. Refreshments of various kinds were offered; and among other things served, were cigars, and the arica nut and betel leaf."—pp. 407—408.

This article has been extended too far to allow us to notice the visit to the Cape of Good Hope and St. Helena.

The style of the work is easy

and chaste; at times, perhaps, there is too much minuteness and detail; but this will not be regarded as a fault, when it is remembered that it was originally written in letters to a beloved wife, since called to her rest. Besides the scenes and reflections to which we have already referred, there are others of a higher and more sacred order, of which we can only quote the following. Describing an evening at sea, Mr. Stewart continues—

"As the night gathers round us, I generally take possession of one of the gangways at the side of the ship, the better to gaze on the expanse of water around, and the heavenly hosts above; and in their sublimity to trace the power and majesty of their Maker. Notwithstanding the various and confused sounds on every side, the meditations stealing over the mind, at this period, are not unfrequently, in a degree, such as I could wish; and in the multitude of my thoughts, my spirit is often refreshed within me. If such glory is discernible in the revelation which the Almighty makes of himself in his works, O! what will be the power of that, in which all the moral, as well as natural perfections of the Godhead, shall be exhibited to us face to face!

"In one respect, however, I have proved the spot chosen to be most unfortunate: the gangway is a place of punishment; and twice, within the last two evenings, the keenest emotions I have known on board the Guerriere, have come suddenly upon me in the sound of the lash, and the cry of some wretch suffering at my side. This mode of punishment is deemed by many indispensable on board a man-of-war; and it may be so—but as yet I am far from being reconciled, in feeling, to the necessity. To me there is an indignity and degradation in it, which seem inconsistent with the high-toned principles and spirit of Americanism; and, independent of all other considerations, I never witness it without being tempted to ask Paul's question to the centurion, 'Is it lawful for you to scourge a man that is a Roman?'

"But though there was sorrow in the case, and I felt every stroke almost as if across my own shoulders, it was not altogether without profit. Only the moment before I had been gazing on the mild splendour of the southern Cross, absorbed in associations inseparable from it, in the life

and death of Him who hung upon the accursed tree; and the mind at once reverted powerfully to that scourging ‘endured for us,’ and to those ‘stripes by which we are healed.’

“ The reality and extent of the ignominy suffered by Him who ‘thought it not robbery to be equal with God,’ never before forced themselves upon me in such fulness and such freshness; and my soul melted within me in thought of the love which caused Him to ‘humble himself and become man,’ and to submit unmurmuring-

ly, not only to the power of death and the grave, but thus also to scourges and to shame.”—pp. 11—13.

Messrs. Colburns’ edition forms two elegant volumes. The abridgment is also well printed, and has the additional recommendation of being remarkably cheap. Each edition will find its appropriate sphere, and we wish for both a wide circulation.

“ * * The quantity of *Miscellaneous Intelligence* which requires insertion in the present Number, has compelled us to defer our Short Notices till the next.

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George Miller, D.D., M.R.I.A. formerly Fellow of Trinity College, Dublin. The work now presented to the public is a condensed, yet much improved edition of that which was published at intervals in eight volumes, 8vo., in the shape of Lectures, as originally delivered in the University of Dublin.

Mr. Thomas Williams, the Editor of the Cottage Bible, and Author of other Biblical Works, has completed his long-projected work, entitled “The Private Life of Christ, considered as an Example for all Christians, and a Demonstration of the Truth of Christianity,” which has, at intervals, occupied his attention for more than thirty years. The work will be immediately put to press on his receiving the names of one hundred additional subscribers, which are necessary to secure him from loss in its publication. The work will be comprised in one volume, 12mo. price 7s. in cloth, and the further assistance of his friends, who have encouraged him to print it, in obtaining subscriptions, is respectfully solicited.

We are happy to announce that an enterprising Bookseller in Edinburgh, proposes to publish a series of translations of the most useful foreign works on Hermeneutics, Criticisms, and Exegesis, with notes and illustrations by the translators, to be entitled, “The Biblical Cabinet.” Drs. Chalmers, Brown, and Wardlaw, with other northern theologians, have united in declaring such a publication to be a great *desideratum* in the theological learning of the country. The first volume, which will immediately appear, contains the first and second parts of Ernesti’s *Institutio Interpretis*, translated by the Rev. C. H. Terrot, late Fellow of Trinity College, Cambridge.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

POSTPONEMENT OF THE DAY OF
HUMILIATION AND PRAYER.

THE arrangements of the Congregational Board, which we announced in our last Number, for a day of humiliation to be observed in our churches, were the results of several anxious and protracted discussions, at the close of which it was generally understood, that if his Majesty's government should fix on an early day for national humiliation, our denominational arrangements should yield, as a matter of convenience and sympathy to their public appointment.

By an ancient regulation of the Congregational Board, it is in the power of any three of its members to summon a special meeting; and on the appearance of the Royal Proclamation, fixing the 21st of March, which was published on Tuesday, Feb. 7th, such a requisition was forwarded to the Secretary, requiring him to convene the Members of the Board, after the services of the Monthly Meeting, at Fetter Lane Chapel, on Thursday, the 10th. At this very short notice the Members of the Board assembled, and came to the following resolution, which appeared in the *Times* newspaper of the following day:

"As a general suspension of business will take place on the 21st of March, it is deemed expedient, by the Ministers of the London Congregational Board, to recommend that day, instead of the 16th instant, as a day of public prayer and humiliation for the churches with which they are connected."

Signed by ROBT. WINTER, D.D.
Chairman of the Meeting.

We have thought it necessary to record these proceedings; it is too late to discuss them; but the feelings they have excited in many pious minds, may be gathered from the following letter, which, challenged as we are to its publication, and feeling as we do upon the question, we have no disposition to suppress.

To the Editors.—It was with feelings of no common interest that I read, in the last number of your valuable Magazine, that the Congregational Board had appointed a day of special prayer and humiliation to be observed by all our churches. I turned, as directed, to your 89th page, and read the very judicious letter of your correspondent A. R.—With him I desired that the day might "be entered on and anticipated by serious and devout consideration."—With him I lamented that former seasons had been attended with so little general profit; and endeavouring, with him, to mourn over the crying sins, the pressing wants, and the impending calamities of the church and nation, I involuntarily exclaimed, "Privileged men that we are!" While multitudes of God's people, of another communion, acknowledging an earthly prince as their head, cannot assemble to pray but at his bidding—while some of their clergy, though still within her pale, are sighing for a "pure theocracy," and are declaring, even from the pulpit, that a "pure theocracy alone is accordant with the will of Christ"—while other of their clergy are, in private, groaning under their thralldom to a secular or ecclesiastical superior, and can scarcely pray *when* and *how* they please, even in the social circle—Happy Dissenters! who, unrestrained by any human authority, independent of Prince and Parliament, can, from one end of the kingdom to the other, unitedly besiege the throne of Grace at any hour they appoint; can enjoy all the benefits of the purest theocracy; and yield a willing obedience to the laws of Christ alone! Our respected representatives, no doubt, felt that God was in their midst—He guided their decision—He from on high will look on his churches, assembled together, not in one congregated mass, but in one spirit—they will again stand between the living and the dead. God grant that the plague may be stayed! "Who can tell?"

With feelings of solemn satisfaction

and humble hope we have answered the call of our Ministers, and anticipated the approach of the 16th of February. Unnumbered prayers have ascended from our closets, that a spirit of penitential sorrow, earnest supplication, and simple faith, might pervade the exercises of *that* day, and be shed in copious measures on all who should observe it; and additional earnestness was imparted, latterly, by the actual appearance of the awful scourge in our metropolis.

But, at this moment of trembling anxiety, of what are we informed? That our Nonconformist Brethren and Fathers—(nay, call them Nonconformists no longer,) finding that a national day, some five weeks hence, is appointed for a fast, and lest we should be supposed to differ from those, from whom our ancestors gloriéd to differ, and lest we should be supposed to set ourselves in opposition to those, who neither expect nor desire conformity from us—the day, which was by intentional dedication *sacred to God*—the day, which by our several churches was set apart as *sacred to God*—the day, which in our social and family circles has been looked on as *sacred to God*—the day, which in our private supplications, has been by anticipation *consecrated to God*—that day is, Tell it not in Gath; publish it not in the streets of Askelon—that day is to be devoted to ordinary purposes; and a day, five weeks hence, which, who may live to see? a day appointed by government is to supersede it, because it will be *inconvenient* to give two days to God and his service! Meanwhile the scourge is come, and we may be compelled to abstain even for months from our usual employments.

I lament the counter-decision of the Board in five respects:

First—God is dishonoured thereby.

Secondly—The confidence of the public, in any future measure the Board may adopt, may thereby be greatly diminished.

Thirdly—The deferring of such a season is inexpedient, in as much as all delays are dangerous.

Fourthly—Such vacillation, as is displayed, in first acting independently of human authority, and then submit-

ting to it, is honourable neither to God nor man.

Fifthly—Many who are anxious to break the shackles by which they are now bound, will behold with astonishment, and perhaps discouragement, the inconsistencies of those who being free from trammels, voluntarily impose them on themselves.

Your periodical, Sirs, has ever been forward in showing and maintaining the principles of Nonconformity. Will it not be equally honest in protesting against whatever may be inconsistent with them? I make no apology for the freedom of my remarks, but request they may be inserted in your next number, as I know they accord with the views of many throughout the country.

I am, Gentlemen, yours, &c.
A PROTESTANT NONCONFORMIST.

APPEAL ON BEHALF OF A DESTITUTE TOWN IN IRELAND.

THE representatives of about twenty families meeting in or around Cushendun, a town on the Antrim coast, have presented a memorial for themselves and others, earnestly soliciting aid to erect a chapel, and obtain a Christian minister. The town and the country around are inhabited chiefly by small colonies, who have removed from year to year from most of the northern counties. The town has at present a population of about 500 persons, as appears from the recent census, and they have no place of worship of any description. There is a Roman Catholic chapel not far from the town, and a parish church seven miles distant; but there is no place of worship for Protestant Dissenters nearer than 8 miles northward, 10 miles S. W. and 13 miles southward. The population is likely to increase much, not only by families emigrating to this place yearly, but as a sum exceeding £16,000 is about to be expended in erecting a pier, which will induce many tradesmen to remove there. From the entire want of all religious instruction, several persons have been known to connect themselves with the Church of Rome.

The landlord of the place, N. D. Crorumclen, Esq. has encouraged the people to make an effort to obtain a

meeting-house and a minister. He has subscribed £20. and given about an acre of ground, rent free, for ever, as a site for a chapel and a minister's dwelling-house. The whole to be vested in trustees for a Dissenting congregation of the Independent denomination. The people have subscribed liberally, some giving money and several of the poor promising to give work. Several Roman Catholics are among the subscribers.

About £130. is expected from the people and the neighbouring gentry who feel interested in this cause.

The Committee of the Congregational Union of Ireland, to whom this memorial has been addressed, feel that they can render most efficient aid, by assisting in the support of a devoted minister in this destitute district of the country. They have procured the services of a minister for some weeks, and his report of the place confirms them in the belief that it is peculiarly deserving of immediate attention.

They have resolved to submit this unvarnished statement of the case to their Christian friends in Great Britain; and they cherish a confident hope that among Britain's churches there will be found those who will cheerfully furnish all the means that are needed. About £100. or £120. in addition to the sum raised in the county, would be sufficient at present.

Donations from churches and individuals will be thankfully received by the following: Thomas Wilson, Esq. London; N. D. Clorumelin, Esq., Carrawdore Castle, Down; Rev. W. H. Cooper, Dublin; or the Secretaries

of the Union; Rev. James Carlile, Belfast; or the Rev. N. Shepherd, Newry.

REMOVALS, &c.

The Rev. J. A. Roberts, pastor of the Congregational Church at Warminster, in the present month resigns his charge, and, for the improvement of his health, is about to try a voyage to America, carrying with him the affectionate remembrance of a united people, amongst whom he has laboured with success during the past eight years.

ORDINATION.

On the morning of 24th August, the Rev. B. Wills, late of Homerton College, was solemnly ordained to the pastoral office over the Infant Independent Church at Clevedon, Somerset. The services of the day were commenced with prayer, by the Rev. J. Sherman, A.M., of Reading; the Rev. J. Wooldridge, of Bristol, delivered the introductory discourse; the Rev. W. Lucy, of Bristol, received the confession of faith; the Rev. J. Winter, of Bristol, offered the ordination prayer; and the Rev. R. Ross, D. D. of Kidderminster, gave the charge. The sermon to the people was delivered by the Rev. W. Lucy, on the prosperity of a Christian Church, from Ps. cxxii. 9., in the absence, from indisposition, of the Rev. J. Davis, of the Tabernacle, Bristol. On Sabbath morning, 18th Sept., the Rev. J. Davis preached his intended sermon to the people, from Heb. xiii. 17.

MISCELLANEOUS INTELLIGENCE.

APPOINTMENT OF A NATIONAL FAST.

We extract from the public Journals the following proclamation, as our readers will feel interested in the sentiments it expresses.

BY THE KING.

A Proclamation for a General Fast.

WILLIAM, R.

We, taking into our most serious consideration the dangers with which this country is threatened by the progress of a grievous disease, heretofore unknown

in these islands, have resolved, and do, by and with the advice of our Privy Council, hereby command that a public day of fasting and humiliation be observed throughout those parts of the United Kingdom called England and Ireland, on Wednesday, the 21st day of March next ensuing, that so both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins, and, in the most devout and solemn manner, send up our prayers and supplications to the Divine Majesty for

averting those heavy judgments which our manifold provocations have most justly deserved; and particularly beseeching God to remove from us that grievous disease with which several places in the kingdom are at this time visited: and we do strictly charge and command, that the said public fast be reverently and devoutly observed by all our loving subjects in England and Ireland, as they tender the favour of Almighty God, and would avoid his wrath and indignation, and upon pain of such punishment as may be justly inflicted on all such as contemn and neglect the performance of so religious and necessary a duty: and for the better and more orderly solemnizing the same, we have given directions to the Most Reverend the Archbishop and the Right Reverend the Bishops of England and Ireland, to compose a form of prayer suitable to this occasion, to be used in all churches, chapels, and places of public worship, and to take care that the same be timely dispersed throughout their respective dioceses.

Given at our Court at St. James's, this 6th day of February, 1832, and in the second year of our reign.

God save the King.

REMARKS ON THE APPROACHING FAST DAY.

To the Editors.—A member of the House of Commons, whose theology seems to be not much better than his politics, lately quoted a verse from the book of Isaiah, for the purpose of showing that fasting was not acceptable to God. He was not aware that in the Hebrew idiom, many propositions, embracing the mention of two things, of which one is approved, and the other censured, are to be understood, not absolutely but comparatively. Thus, when God says, I will have mercy and not sacrifice, he means, I prefer mercy to sacrifice; that is, when you are so situated that you must omit either the one or the other, neglect the sacrifice, and perform the deed of mercy. When God says that the fast which he has chosen is to release the captives, and to feed the hungry, he means, not that he disapproves of fasting, but that he regards justice and compassion to be so essential to the character of his people, that no professions of penitence can be acceptable to him, while such duties are neglected.

I rejoice that a day for a general fast has been fixed on. Though, Non-conformist as I am, I feel not the slightest repugnance towards it. I do not indeed consider that the King is invested with authority to issue commands touching the personal piety of his subjects

and I shall, therefore, not observe the day, because the observation of it is commanded. But I conceive, that in times of distress and alarm, it is highly desirable that all praying people should agree to devote a day to special prayer, and that no one is so fit to nominate a day for that purpose as the chief magistrate. I shall observe the day just as I should observe a day nominated for the same purpose by the Congregational Board.

Twenty and thirty years ago the case of national fasts was somewhat different. The British Government of that period were pursuing a line of policy which we, and our fathers, considered to be as directly opposed to the will of God as it was unfriendly to the best interests of mankind. Whether or not, at that time, the text quoted by Mr. Hunt might fairly have been interpreted as an interdict of a national fast, may admit of debate. My own opinion is, that the observation of such a day, by no means involves approbation of the measures of the existing government, and that neither hypocrisy on the part of the government, nor formality on the part of our fellow-subjects, can invalidate the prayers of the truly upright and devout.

The enlightened patriotism of the present ministry demands that we should mingle thanksgiving with confession, and that with peculiar fervour we should pray for the King, and for all that are in authority over us. It is true that even now, many abominations continue. Passing over matters merely political, the irreligion which exists in the church by law established, the destitute condition of the poor, the more wretched state of Ireland, and the most wretched condition of the Blacks in our colonies, together with the patronage given in England to perjury and Sabbath-breaking, and the patronage given to idolatry in India, are a standing reproach to Britain, and especially to Britain's governors. But the shortness of the time during which the present ministry have held the seals of office, the accumulated difficulties with which they have had to contend, and the disposition they have unequivocally manifested to reform abuses of every kind, compel us to be cautious of attributing existing evils to the existing government. We doubt not, that with more leisure and more power, they will proceed in the career of improvement with a greatly accelerated pace.

We are in circumstances which peculiarly call for prayer, and which at the same time furnish strong inducements thereto; for surely this is strictly a

crisis in the history of England. Laws are under consideration, which, if God please, may be the means of raising this country, in process of time, to a height of prosperity, moral as well as secular, never before attained. On the other hand, if God please, portentous clouds, which are occasionally seen in the horizon, may be allowed to cover the sky, and to pour down awful but merited woes, from which, for more than a century and a half, this land has been exempt. I cannot treat so lightly as some do, the danger arising from cholera.

Exaggeration may have been practised, and the fears of many may have been excessive. The cholera may not be the only pestilence which is abroad. Fever carries off its thousands every year. But unless it can be shown, that cholera prevents fever, I see not how the prevalence of the latter can be regarded as a reason for deeming the other unworthy of notice. Neither does it follow of course, because the number of deaths from cholera in England has not hitherto been very great, that its devastations will not, by and by, be greater. If the chief cause of the disease be atmospheric, the principal stream of tainted air from the East, which appears now to hover over Bohemia, may yet traverse the West of Germany, and, through France or Belgium, may come over to us. The deaths which have already occurred may be only the precursors of the great pestilence. Let us not give way to unmanly and unchristian-like alarm; but at the same time, let us calmly and seriously consider our actual position. We must neither despise the chastening of the Lord, nor faint when we are rebuked of him. Our trust is in God, whose aid we seek in prayer. Mr. Stratten, of Sunderland, has given us an admirable essay on the subject, in the last number of the Congregational Magazine, and I am glad to find, that another paper may be expected from him. Shaw's *Welcome to Affliction*, lately republished by the Tract Society, is a charming little book, and most seasonable at the present time. I trust also, that the excellent advice which Mr. Andrew Reed has lately written, relative to the observance of a day of special devotion, will be read again and again.

I take the liberty of respectfully recommending to my brethren in the ministry of the Gospel, and to other Christian friends, the propriety of combining some special acts of beneficence with the devotions of the coming

fast day. Much cause have we for gratitude amidst all our troubles, and surely there is no better way of expressing thanks to God than doing good to his creatures. Would it not be well on that day to make a public collection for some Institution of undeniable excellence, whose funds are inadequate to the object it contemplates; such collection to be not a substitute for any ordinary contributions, but a clear addition to them. The Anti-Slavery Society aims at one of the very objects specified in *Isaiah lviii. 6*, and is now greatly in debt. The wants of the poor in some places may require, that a collection on their behalf should be made. The Moravian Missionaries in Barbadoes have been deprived by a tempest of their houses both of worship and of abode. The Congregational School has always languished for want of funds. It were easy to specify other Societies, some having England, some Scotland, some Ireland, and others Pagan lands, for their sphere of operation, which greatly need additional support. Let every place make its own selection.

Most serious persons, I presume, deem it right to abstain, on a fast day, from all delicacies, and to content themselves with a moderate portion of the plainest food. Such abstinence has a three-fold recommendation. It promotes health, it favours devotion, and it occasions a saving, which, with a small addition, if much cannot be afforded, may suffice for the collection I have ventured to recommend.

But let us not forget to pray, that the Spirit of grace and of supplication may be poured out on ourselves and others. Then will the day be so spent as to be long remembered with humble joy.

J. B. S. G.

Feb. 22, 1832.

PROCEEDINGS OF THE DISSENTING
DEPUTIES.

At a Meeting of the Deputies from the several Congregations of Protestant Dissenters of the Three Denominations in and within twelve miles of London, appointed to protect their civil rights; held at the King's Head Tavern, in the Poultry, on Friday, the 27th day of January, 1832; Henry Weymouth, Esq. in the chair.

The following Address from William Smith, Esq. to this Deputation, was read.

To the Deputies of the three Denominations of Protestant Dissenters.

"Gentlemen.—After having for so

long a period had the honour of occupying, by your repeated invitations, the Chair of this body, and having received, during many successive years, the most gratifying testimonies of your approbation, I hope that, while I beg to decline accepting again this mark of your favour, (if, indeed, the offer of it were intended,) I do not unreasonably flatter myself that my endeavours in our common cause have not been either inefficient or unacceptable; and that I shall not incur the charge of vanity by thus adverting to your kindness, and acknowledging the sincere pleasure which the reflection on our past connexion affords me.

" It is nearly a century since our predecessors made their first application to Parliament for the repeal of the Corporation and Test Acts, with a strong and well-founded persuasion of the justice of their cause, and were even then supported by so many of the best men and wisest politicians of that day, as might fairly lead them to expect a far more speedy success. But though our champions were never deficient in character, in argument, or in eloquence,—though Mr. Fox, in himself a host, on subsequent occasions, exerted his unrivalled talents in our favour,—the time was not yet: it behoved those on whom the task devolved to pursue the object with undeviating perseverance, through good report and evil report: which has been done till the force of reason and truth could no longer be withheld; antiquated prejudices were obliged to yield; and, after several minor victories, the strong-hold of our antagonists was carried—and, by the abolition of the obnoxious acts, the Dissenters of England were reinstated in those common rights, of which, in times of darkness and tyranny, they had been arbitrarily and unjustly deprived.

" But, much as we owe to the exertions of our immediate advocates, we must see that to the increasing light and knowledge of the times, our success is chiefly due. Though our applications were repeatedly rejected, our cause silently advanced in general opinion, which, in the hour of trial, burst forth in our favour with unexpected and resistless force. This progress had been observable in the facility with which the repeal of the Statutes against impugning the doctrine of the Trinity had been obtained; and may be again perceived in respect to another measure of the highest importance to the country, now undergoing the most searching discussion: and from hence the greatest encouragement may be drawn to unabating perseverance in laudable

attempts. We see the truth, as well as the beauty of the Scripture precept—
‘ Cast thy bread on the waters, and thou shalt find it after many days.’

" I have already taken one opportunity of declaring my (perhaps sanguine) opinion, that we have not much more of relief to ask: an alteration in the marriage ceremony, already more than half conceded;—some measure for legalizing and giving authenticity to our registers;—and a few regulations by which we might be better secured against some parochial vexations, seem to me to include the larger portion of what we need regard with any anxiety; nor can I think but that such comparatively trifling inconveniences will disappear, almost of themselves, now that our civil and social equality is established. There remains, indeed, one great change to be looked forward to at some future day, with patient hope, when the country shall be convinced that the advantage of exacting, from all indiscriminately, the expense of supporting a religious establishment, does not compensate for the unfairness of taking it from those whose consciences forbid them to conform.

" But, not to dwell on a point in such distant and doubtful prospect, I beg to be permitted to call your attention to a few objects of more immediate interest. Two measures have lately been adopted by the general body, in both of which I am perfectly ready to avow my active concurrence; though I fear some doubts were entertained respecting them, arising, in my opinion, from misconception of the objects and sources of our funds. By far the larger part of these resources arose from subscriptions expressly collected to defray the expenses which might be incurred in the prosecution of our great design; and therefore, without in any degree impugning the propriety of frequently applying part of them to very useful, though still subordinate purposes, (of which, instances continually occur in the minutes of our proceedings,) I can scarcely imagine a more legitimate or eligible disposition of a considerable portion, than in testifying our grateful sense of the service rendered us by a distinguished Member of Parliament, of a noble family, itself distinguished in the annals of rational liberty, who cheerfully undertook, ably performed, and successfully accomplished for us, the primary object of our Institution. The mode of its application I thought peculiarly appropriate in itself, and fortunate in its consequences;—congenial to the service performed,—such as could be accepted with honour, — which incidentally yielded

opportune assistance to another of our highly valued friends, and certainly produced an effect far exceeding in advantage the magnitude of the means employed.

"On the vote respecting the London University, in which I was most specially implicated, I shall only say, that the practice of the two national universities, in requiring subscription to the articles of the Church, previous to taking degrees, not merely in divinity, but in any faculty whatsoever, and even in the initiatory degrees in arts, appears to me to be grounded on the identical principle, and to be hostilely exclusive, as the very laws of which we so justly complained; and therefore, that when an opportunity presented itself of obtaining a place of liberal education, unfettered by such injurious trammels, we were almost bound, in consistency with our own principles, and with the very purpose of our Institution, to embrace it, and give all the assistance in our power; and, though accidental circumstances may have impeded its immediate prosperity in that degree which some of its friends looked forward to with sanguine expectation, I am convinced that the insinuations which have been thrown out against it are unfounded, and that in this, as well as in many other cases, the next and future generations will find ample reason to approve and bless the work of their fathers.

"One other subject remains, which, if it be not absolutely necessary to introduce, is yet, in my view, so important and so intimately connected with all that we hold dear, as to call loudly for notice. It is an old observation, "that external pressure tends to cement internal union;" of the converse of which, I regret that any circumstance in the history of English Dissenters should furnish an illustration. It is, however, but too true, that scarcely were we relieved from the heavy hand of legal oppression, when "wars and rumours of wars" among ourselves began to arise; some, even of our own brethren, seemed to think that differences of opinion on controverted points of Theology were sufficient grounds of separation, even as to the common intercourse of life in civil affairs. I will not pretend to estimate the importance of any such questions, or the weight of the arguments on each side respectively; far less to comment on the scenes recently exhibited at Exeter Hall, chiefly among members of the same establishment, and professing uniformity. These matters are not of the essence of our questions: but I must ask, What is the whole foundation of the right of dissent on religious subjects, of every

kind, and in every degree, but the right of private judgment, limited only by the conscience of the enquirer, and by the duty of exercising that right with the decent respect which the serious and weighty nature of the subject will dictate to every sincere examiner desirous only of discovering truth? If the law of the land may speak, how stands the declaration demanded of Dissenting Ministers and Schoolmasters? Only that of being Protestants and Christians, and acknowledging "the Scriptures of the Old and New Testament as of Divine authority and containing the rules of doctrine and practice;"—conceding this all-important right by the clearest implication. But on what other grounds does Protestantism itself stand? And if this line be once overstepped, and Christians attempt to stigmatize each other, on account of their differences, as unworthy of Christian fellowship, is not this, as far as lies in their power, inflicting punishment for opinion? and with what consistency can they blame the *Autos da Fé* of Seville or Madrid? I cannot, therefore, refrain from expressing my earnest hope that every member of this old and respectable body, in which the several denominations of Dissenters have acted in cordial harmony for so long a period, will utterly disown all such inconsistent and uncharitable presumption. And, with the warmest wishes for the spread of true religion and rational liberty, and every kind regard to those with whom I have been so long a fellow-labourer in the great cause,

"I remain,
"Your sincere Friend and humble
"Servant,
"WILLIAM SMITH."

Blandford Square,
Jan. 26, 1832.

RESOLVED,

1. That Mr. Smith be requested to consent that his Address, now read, be printed and circulated under the direction of the Committee.

2. That this Meeting feel deep regret in being precluded by the communication this day received from Mr. Smith, from again electing him to the office of Chairman; and they cannot but express their sorrow, at the termination of a connexion which has existed for twenty-seven years with uninterrupted and mutual satisfaction. They beg to express their deep sense of the unwearied attention which he has bestowed on the interests of the Deputation, the ability with which he has presided over their meetings, and the zeal and talent with which he has invariably supported the principles of civil and religi-

ous freedom. And, while they congratulate him on the glorious success which has crowned his efforts in this great cause, the express their hope, that an interrupted state of health and domestic enjoyment will accompany him into private life, and thus enable him to spend the evening of his days in the grateful recollection of years employed in promoting the welfare and happiness of his fellow-creatures.

3. That a copy of the foregoing resolutions be transmitted by the Chairman to Mr. Smith; and that the same be printed and widely circulated.

(Signed) HEN. WAYMOUTH, Chairman

We are sure our readers will learn with much satisfaction, that the Deputies have appointed Henry Waymouth, Esq. to be their Chairman, and Thomas Wilson, Esq. to be their Deputy Chairman.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from the Rev. Dr. Smith—Rev. Messrs. J. Hoppus—R. Philip—William Ellis—R. Elliot—W. Wild—James Robertson—Caleb Morris—Edward Muscott—Edward Giles—G. Rose—Thomas Stratten—T. W. Jenkyn—John Burder—George Redford—George Moase—J. Barling—D. Evans. Also from Messrs. A. Allan—W. L. Alexander—J. Edmeston—Henry Dunn—Isaac Taylor—Henry Wilkes—Thomas Wilson—W. B. Taylor—G. E. Sloper—H. K. Smithers—Robert Winter—J. L. Vardy.

To the Editors.—A most unhappy *erratum* was committed in your last number page 122, note; *parson* instead of *pastor*. I am sure that your readers will be willing to rectify the mistake, which seems to throw a scornful implication upon a very excellent minister of Christ.—*The Translator.* Feb. 14, 1832.

Also, at page 123, col. 1, line 38, for *conversion*, read *conversation*

We much regret that we have been compelled to postpone several interesting articles of Intelligence until our next.

SUPPLEMENTARY INTELLIGENCE.

It has been suggested to us, that we should further the interests of those important Societies, whose papers appear within our covers from month to month, if we were to invite the attention of our readers to their respective contents. We gladly adopt this hint, and present our readers with the following notices of the Papers which form our *Supplementary Intelligence* for the present month.

MONTHLY EXTRACTS FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

It is delightful to learn from No. 175, that the benevolent operations of this noble Society move on, both at home and abroad, uninjured by all the clamour which has been raised against it.

How much happier are the Committee of this Society in steadily prosecuting their great object, than those well-meaning, but misled individuals, who are engaged in the Committee of the *Separation Society* in theological wranglings, about additional tests.

ANTI-SLAVERY REPORTER, for February, 1832, contains "The New Slave code of Jamaica, and further illustrations of the effect of Slavery on Morals and Manners in Jamaica, drawn from the periodical press of that country."

These papers appear most opportunely, as they will assist their readers to understand the subject of the Slave Revolt in that Island, which has recently been announced to the public by *Gazette Extraordinary*, and upon which which, we understand, there will appear some interesting information in the *Eclectic Review* of the present month.

SOCIETY FOR DIFFUSING INFORMATION ON THE SUBJECT OF CAPITAL PUNISHMENTS.

Feeling persuaded that our sanguinary criminal code has entailed on our country "blood guiltiness," we are happy to find that the above respectable Society is about to publish, for general circulation, "Occasional papers on the punishment of Death"—No. I. containing the Speech of Sir Wm. Meredith, Bart. is now presented to our readers, and we hope it will provoke many to further petitions to Parliament, praying for the merciful revision of our blood-stained statutes.